

"WITH WHAT A GLORY COMES AND GOES THE YEAR"

Photo, Ewing Galloway

International Journal of Religious Education



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Publishers' Photo Service

*W*E need great souls to make great schools,
 Or all our walls were laid in vain.
 Youth asks for reasons, not for rules;
 There's more than Latin to make plain.
 The road of life lies just ahead,
 And here is youth, just at the dawn;
 The road of life is here to tread—
 We need great souls to lead youth on."

—DOUGLAS MALLOCH.



EDITORIAL



New Features for the Fall Program

WE haven't had a new idea in our church school since I—don't—know—when. We are in a rut, and I guess we will stay there."

So spoke a candid and perplexed leader in a certain church. There are too many schools and churches of which the same could be said. The tragedy is that in many cases there is not even one person who knows that such is the case. Perhaps people in such churches do not subscribe to this magazine anyway, so these sentences will not reach them.

All church schools, even the best, need to rethink their work from time to time and see if some new ideas would be in order. This number of the *Journal* discusses plans and sets forth ideals about Religious Education Week, and Recognition Day for Sunday School Teachers, and the emphasis on the church under the inspiring slogan "The Church Presses On." The next few numbers during the fall will give more information about these. There they are, these new ideas and interesting plans, for him who will to use.

The Minority Group

ALL educators must accept what has become an obvious fact to all intelligent observers of the social scene today: a definite trend toward greater collective action and social control in fundamental affairs of life. Educators who call themselves Christian should do so with rejoicing, for they will see in this trend an approach, be it ever so inadequate, toward the ideal of cooperation as against competition as the law of life, the goal of service for the common good as against self-interest.

But these same leaders should be among the first to recognize certain dangers in the new collectivist trends. We must guard against compelling social conformity and making it impossible for members of a democratic group to engage in calm, deliberative thinking and to form discriminating judgments. There must be no stifling of free and open criticism. Social betterment by autocratic methods is a moral contradiction. There can be no progress if the individual is unnecessarily repressed. Social control is justified only if it means release and a more abundant life for every individual with the social group.

A too hasty acceptance of the majority point of view simply to show a willingness to act with and for others is to be discouraged. It should be remembered that "minority representation" and "majority rule" were meant to go together.

There are significant implications in all this for the improvement of educational procedures today. In times of stress many serious thinkers and earnest souls will find themselves in minority groups. A general wishful desire to preserve the social order through group action is easily achieved, but the reconstruction and improvement of

society comes about only by discriminating thought and intelligent action. Above all else, moral values are discerned through sharpness of distinctions and they are created and guarded through persons who have the courage of their convictions.

Mass action and individual thinking, the latter often found at its best in minority groups, must go together. For education this means that we cannot do better than to follow Dewey's guidance given in these words: "Teach children to act with and for others while they learn to think and judge for themselves."

Let Us Celebrate Peace!

IN a few months we will celebrate Armistice Day again. That day will bring to all of us a new sense of the meaning of war. In many of the parades and celebrations of the day we will be shown the glories and wonders, not of peace which the day originally brought to us, but of war which it brought to an end.

But what about the glories and wonders of peace? Are we to go on forever displaying only the trappings and the sentiments of war? If Armistice Day is a sacred day to multitudes because it brought peace to the world, should we not do something to use it in such a way that it will help to preserve that peace? If peace was a glorious thing for us to celebrate on November 11, 1918, why is it not a glorious thing to celebrate on November 11 this year and for every year?

The young people of North America and their leaders have already been asking themselves these very questions. They have a Committee on Peace Demonstrations at work. The chairman of that committee, it is of interest to note, is Alan Hamilton, a young man of twenty, whose case went through to the U.S. Supreme Court in the famous decision which denied exemption from military training in land grant colleges on conscientious grounds. That committee has prepared a statement from which we take these stirring sentences:

"Youth today is faced with a world preparing for war."

"The first Armistice Day celebrated the ending of the World War and the coming of peace. Since that time, Armistice Day celebrations have grown increasingly militaristic. Looking toward Armistice Day this year, we would return to that first emphasis on peace."

"Recognizing that war and the religion of Jesus are incompatible: be it resolved that we call upon Christian youth of North America to unite in a great demonstration for peace on this coming Armistice Day."

In many communities this fall these peace demonstrations will be carried on. Rallies and mass meetings in behalf of peace will be held. Groups of young people will be studying the facts about war and munitions and militaristic propaganda and methods of education for peace. In many places peace parades will go down the main streets of towns and cities, with banners, floats, music, and educational displays.

Adult leaders in religious education can do much to assist in such a demonstration as this. They can acquaint their young people with the movement and get them in touch with the materials and the sources of information which will be of help to them. They can support their own young people in their efforts in this direction. They can help in securing permits from local police for the parade and in mitigating the effects of opposition that may arise from certain groups in the community. They can aid in carrying over the results into the educational program of the church and the community.

To all well-developed plans for carrying out such action as this, all our readers will, we are sure, give their earnest support.

Youth Speaks

WHAT do the Christian young people of today really think about their world and the effort to make it more Christian?

The new united youth movement, "Christian Youth Building a New World," was first talked about only in February, 1934. In June of that year the Christian Youth Council of North America met at Lake Geneva, Wisconsin. That was the first time that young people themselves had a chance to express their own views as to this movement itself and what it meant to them. Since that time many other groups of Christian youth have met and had their say under the influence of that movement. What do they think and say? What do they plan to do?

It has been the writer's privilege recently to review some of the statements that these young people have made. The result is a heartening picture that should put new iron into the blood of every reader of these pages.

To turn to the Christian Youth Council of North America first, we find these sentences standing out from the pages of their Statement of Christian Conviction:

"While Jesus taught the law of cooperation and goodwill, we live in a social order that sets every man's hand against his brother; hatreds of race and nation and class divide us. Professing to follow the Prince of Peace, we blindly follow the militarists from one war to another, emerging from each with ghastly losses and nothing gained. Growing up to believe in the sacredness of personality and the value of the Christian home, we find ourselves denied the opportunity to establish homes of our own, or forced to compete in a life and death struggle for our security."

The Eastern Virginia Youth Fellowship of the Presbyterian Church, U. S., speaks of the dream of a new world which "began far away in Palestine. It was there that Jesus declared that the abundant life belonged by God's law to all people—slaves and kings alike—since all were God's children and brothers—equal in his sight."

A "Manifesto of Christian Youth" issued by the young people's leadership conference of the Methodist Episcopal Church, South, contains these stirring words:

"We believe that the relation of Jesus Christ to the Father God provides the pattern for the relationship of all men to God and that the undebatable principles demonstrated in this relationship are these: All men are sons of God; and so all men are brothers.

"Unquestionably the world of today is not operating in accordance with these principles. We, therefore, as a group of youth seeking to aid in building a new world,

wish to take our stand regarding certain of the more pressing issues of the day."

Another representative group said that young people are "becoming known as 'the lost generation.' They see that there is little they can do as isolated individuals. They also despair of deliverance from entrenched leadership. More and more they feel that things will have to be remade, even from the foundation up in some areas."

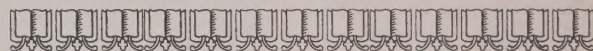
Thus one could go on at extreme length in quoting from statements like these to which young people have committed their lives. We must close with the stirring commitment of the members of the Christian Youth Council of North America when they say:

"We are determined, so far as possible, to live henceforth as if the Kingdom were now here.

"We are not alone in the task. The strength of Christ is ours. Divine resources flow through us and human fellowship sustains us as we give ourselves to the task. He that loses his life shall find it.

"For us there is no alternative: we give ourselves, and invite others to join us—Christian youth building a new world."

Who can read these words without feeling that he too must join these earnest and intelligent young people in their dream of the ages for a new and better world?



Lord, Keep Me a Learner!

A CHRISTIAN TEACHER'S PRAYER

STAB ME awake with the pangs and the joys of Curiosity.

Save me from an indolent contentment with my present knowledge.

Quicken my pulses at the sight of human Need.

Keep me alert to the unfolding mysteries of Science.

Spur my footsteps to go beyond mere Wonder to the solid ground of Truth.

Make me a searcher for the Causes of Things, that there I may also find Thee.

Open my life to the meaning of Sunshine, the songs of Birds, and the joys of Children.

Grant to me an eagerness to grasp the undiscovered wisdom yet to break forth from the pages of Thy Word.

Make me a student of Persons.

Enrol me as a learner in the school of the Past.

Vouchsafe to me an awareness of the world that is mine today.

Matriculate me in the university of Tomorrow.

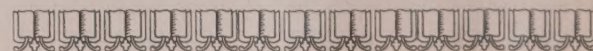
O God, Thou Eternal Teacher, keep me standing tip-toe on the fringe of the Unlearned, eager, intrepid, honest.

If it be that Thou hast "many things yet to say" unto me, speak, for I believe that I can "bear them now."

Lord, keep me a learner.

Thus, make me worthy to be a Christian teacher.

—P. R. H.



My Spiritual Pilgrimage

A Study of One Person's Religious Growth

WHEN I first rashly agreed to write this statement, I believed that it would be easier to write because of being anonymous. As I have tried to think what to say, I have realized that it has thereby been made more difficult; there is now no excuse for not telling all the truth.

The "roller" with which my father levelled the grain fields after they were planted in the spring was the noisiest large thing I knew. So, to me as a boy, thunder was an enormous roller that God drove at a terrific pace with large horses across the sky. The lightning that wrecked a neighbor's barn was sent by God to punish him for being lazy and a liar. But later, when four cattle were killed in our own fields, that explanation broke down because our family were all industrious and truthful. A beloved uncle was killed in the woods with a chew of tobacco in his mouth, which meant much speculation on my part as to the destination of his soul. The motive for "professing religion" in the early teens was entirely the certainty that by so doing I could escape the burning of every particle of my flesh by the fires of hell through eternity; and a strong imagination had made very vivid, through much meditation at night and in the fields, just how much torture a hot lamp flame could cause when multiplied thus in intensity, in space, and in time. The Bible was solely a record of the plan by which that escape could be made. Christ was the offering that, as a substitute for my sins, could make that escape possible. The church was an agency for telling people about that simple plan of escape and urging them to accept it. The minister was divinely set aside to urge upon people the wisdom of that eternally profitable transaction, and when he discussed horses or crops he was in some way failing in his task. Religion became somehow embued with a sense of embarrassment and of aloofness from life. Its four high moments of purely personal exaltation to redeem it from this sordid selfishness were: the final consciousness of divine acceptance one day alone while looking out the cow-stable window; baptism one March Sunday in a running stream with ice cakes on the shore; a small self-conceived altar erected one summer afternoon under the overhanging branches of a great birch tree; and the afternoon spent in the shed in reading the report of the Foreign Mission Board in the denominational Year Book, this experience coming to its climax when I rose to my feet alone at the description of missionary volunteers standing in a large assembly at the General Conference.

Today—a third of a century later—my religious experience is entirely different from the completely other-world religion of that day; so different that, while I still believe in the existence of a life beyond death, yet if some divine authority were to reveal to me in the next five minutes that death of the body is the end of all things for me and everyone, my religious life would not change, my paths of conduct would not veer from their past, my zests and

We have asked a number of persons active in religious education to give a brief account of their own religious experience. These writers have been requested to set down those phases of their own religious life and any special methods they use for its cultivation that they think would be helpful to others in Christian education. The statements are to be anonymous. The first appears on this page.

—Board of Editors.

purposes and appreciations would remain unscathed by such a blunt revelation. For life would still hold all the things that make it rich and alluring for me. To touch the life of a child with love and some wisdom and aspiration; to see, feel, and become aware of the changes of nature and to sense my oneness with them in the plan of God; to work with my hands and feel His will in their creative sense of satisfaction; to im-

merse my imagination in the stream of history, walk with its saints, understand its sinners, share in its unfolding and unfinished purposes that emerge in my own day; to carve out growing convictions and to test them in the tasks of life; to explore and test the channels of human fellowships; to invest myself in the ancient and ever-present purposes of God; to be aware, in these, that I share in the ages, in the ultimate things, in eternal forces that empower weak men like me, to sense them all as God, in so far as I can grasp him—these are mine, today; if forever, so much the better; but if only for my brief day of life, they are still infinitely precious, and there is no other way of living that would tempt me for an instant to trade or surrender them.

How, then, did the change come about? What has happened in these thirty odd years to transform one person's religion to this more valid and pervasive form? I wish I knew, for in the answer there might be some help for those who, like myself, attempt to guide the religious growth of others. A few indications I have as to the causes of this change.

In the midst of readjustment there were always a few older friends who understood me, believed in me, and gave me some stakes to tie to. When I became convinced that the older views were inadequate and at points false, there was a young minister in whose life I believed who had faced my difficulties and had come through to another faith. I had been schooled, by nature and the farm probably, to suspend judgment and not to make hasty decisions on any matter. In some way, I became interested in facts about the objective world, *facts and truths as such, apart from any immediate effect upon me*, and that quality, I believe, is an essential element in all growth. Somehow, perhaps because a farm is a practical place, I had learned always to put an idea or an ideal to the test of an act or a program for making it effective, and that has always been a phase of religion to me.

My own spiritual development has always been associated with such professional success and satisfaction as I have had and, therefore, seems less valid than it should have been. Some of the new views that came during the years were adopted, sometimes unconsciously, because they were held by my social group and brought a social approval that I desired; there has been some painful rethinking necessary on that account. I have done my share, at least, of repudiating older views merely because

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The Faith I Hope My Children Will Catch

By A FATHER

EVERY parent craves the best that life has to offer for his children. This should include religion; yet any person who gives the matter thought will raise two questions: What sort of religion do I wish my children to have? and, How can I help them to get it?

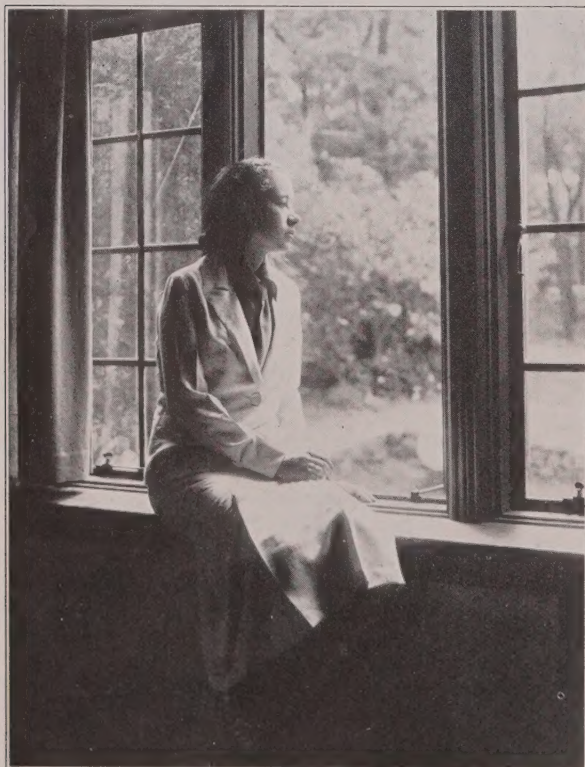
Obviously there is much which passed for religion a generation ago which our sons and daughters may well be spared. Such was an emphasis upon the *fear* of God, which often corroded large areas of life; and artificial standard of righteousness, which afforded a priggish self-satisfaction to those who minded well their minor morals; and a general mustiness of atmosphere, which pervaded both church buildings and religious thought. But these things are, happily, gone. Our problem today is, rather, the scantiness of the religious traditions of any sort which we may offer to the young.

The first goal which my wife and I have rather unconsciously set ourselves in the training of our children has been the development in their hearts of courage with which to face life. We have sought to banish fear from their experience. When they passed through the "monkey stage" of their development and found delight in dangling from the topmost branches of such trees as they could find, we merely looked the other way and concealed our own

fright as best we could. We are rather proud of the fact that they have never hesitated to venture into new social situations, nor have they ever suffered from homesickness when away from home. All three have gone on long journeys by themselves at an early age—and have thoroughly enjoyed the experience. Our aim is to strengthen their self-confidence in every way possible.

Although we say little about it, by implication we have sought to supply our children with a religious background for their faith in themselves. We have always assumed the moral integrity of the world and the essential goodness of the higher power which controls our lives. In our table conversations we aim to take an optimistic view of people. As a family we are not "against" anyone; we cherish no grudges. Although there have been times when we might have blamed others for what seemed to be our ill fortune, we have refrained from doing so. During a period of unemployment and uncertainty we did not share our doubts and fears with the children. The assumption has been that a way would be found even to meet college bills, and so far our hope has been justified. When the bank closed and bonds began "to burst in air," we treated the matter as a joke rather than a calamity. Death has been touched on lightly. Possibly we have not said enough about it—but our thought has been to avoid the gruesome. When our boys witnessed a drowning they took the matter with fine seriousness, but without any apparent fear. Courage is not instilled by exhortation, but by example. As parents we have managed to keep a stiff upper lip no matter what happened. We believe that the finest evidence of faith in God is confidence in one's self. That spirit we have sought to transmit to our children.

A second aim which we have tried to attain has been a sense of kinship with all mankind. We have not set ourselves apart as different from other people, but have stressed the ties which unite us to humanity in general. In this we have tried not to be priggish. Just at present we are living on the edge of "wop-town" and occasionally that phrase has crept into our conversation, but always with a smile and sometimes with a sense of participation in the life of that metropolis. Circumstances have helped to give our children a rather cosmopolitan outlook. They have been eating in Chinese restaurants ever since they can remember. For years we have had Italian neighbors, and have always enjoyed them—the younger boy once had a chum who answered to the name of "Spaghetti." All three of our children have known both classroom competition and extra-curricular comradeship with Jewish young people. They have even developed an appetite for *matzoth*. Our daughter has had a number of very good friends among the Negroes, including boys as well as girls. Possibly one of the finest bits of education which has come their way has been through "the old man" as he is commonly known. Nothing but a touch of personal dignity saves him from the designation of "plain bum." His place



MOMENTS OF MEDITATION MAY BE WORTH HOURS OF EXHORTATION

(Continued on page 12)

Spiritual Advancement Must Precede Economic Recovery

By WALTER W. HEAD

MANKIND, in the slow development of civilization, has evolved no institution so valuable to society as the Church. The law establishes a standard of conduct; the courts and the prisons punish deviation therefrom; our educational institutions train the mind; but that which disciplines the spirit, that which creates the will to observe law, that which inspires Man to greater achievement and greater accomplishment, that which uplifts Man and places him on a pedestal nearer the stars—that institution is the Church.

I refer to the Church in the broadest sense. The word as used includes the Protestant Communion in which I was born, reared, and educated; the Holy Roman Catholic Church, the Jewish Faith, and all other organized religious bodies which develop and preserve the spiritual qualities in men.

But for the Church, myriads of people will go thirsty even though they stand on the banks of sparkling brooks; but for the Church, myriads of people will go hungry even though their granaries are filled to overflowing and their boards groan under the abundance of plenty.

The Church program is predicated upon the conviction that man is a spiritual as well as a physical and mental being, and that he will never learn to live fully and completely until he feeds his spiritual nature as faithfully as he does his physical and mental makeup. Bible reading, daily prayer, attendance at church services, and participation in the Sacraments are essential elements in the creation of spiritual values. We must participate in this program if we are to be successful in maintaining high ideals and purposes. Spiritual strength is created only when we adopt this program and make it effective in our individual lives.

It was with these thoughts in mind that the National Committee for Religion and Welfare Recovery organized its nation-wide plan for Loyalty Days, October 5 and 6, (1935) in its endeavor to bring the masses to the Church and the Church to the masses. It is on this broad basis that we are endeavoring to unite in friendly cooperation all forces in America which believe there is immense value—real value—in organized religion. Any organized movement which has the united support of the three great religious faiths (Protestant, Catholic, Jewish), if properly directed, will be productive of good results.

A short time ago in the great metropolitan city of New York, under the auspices of our Committee, there sat at the same table Orthodox Jewish rabbis, a prominent Catholic priest, and distinguished Protestant clergymen of the Congregational, the Baptist, the Methodist, and the Episcopal churches. By their mere association, these men reflected the viewpoint that the things which unite men and bring them together in a great cooperative enterprise

are of greater and more lasting value than the things which divide men and destroy their cooperative efforts. Without sacrificing their creedal differences, these men evidenced their common faith in religion—in the Fatherhood of God—in the Brotherhood of Man. Meetings of a similar nature, with like attendance, have been held in many sections of our land.

The Church is, and should be, recognized as the foundation on which all other activities in life are based. Through the Church, and with its help and assistance, great character-building organizations receive their strongest support—charitable organizations, schools, colleges, and universities, in the main, receive a greater measure of support when the spiritual life of the nation is on a high plane. Many of our great universities, Yale, Harvard, Columbia, et al, were founded by clergymen and officers of the Church. I know of no institution that has pioneered more successfully than the Church in the establishment and guidance of the nation's educational life. Many prominent educational institutions are presided over today by clergymen. In the Dark Ages, it was the influence of the Church which preserved and protected the finest and best in civilization.

Individual initiative is more pronounced and more productive when the energy which achieves and accomplishes is under spiritual direction. Discouragement, disappointment, and despair give way to hope, faith, and confidence when the spiritual atmosphere surrounding the individual really motivates his activity.

It is our purpose to create in the individual, and in groups of individuals, a new hope, a new faith, and a new confidence—faith and confidence in ourselves; faith and confidence in others; and above all, faith and confidence in our Divine Creator. We believe that a closer relationship with the Divine creates new hope, new faith, new confidence; and that in turn they will create a new spiritual birth; and that through this new spiritual birth there will be developed a new courage and a new strength which will create a new vitality, a new energy, a new physical endurance; all of which will redound to the benefit of the individual; to the benefit of the community; to the benefit of the nation; and to the glory of the Divine Creator.

Our nation had its birth in the hull of the Mayflower among a group of people whose primary objective was to gain and retain their religious freedom. Constitutional government in America was founded on these principles and throughout the years it has recognized religious liberty as established by the Puritans, the Pilgrims, and other early forebears.

To determine the influence of the Divine Creator and the value of religion in our lives, it is only necessary that we analyze the reasons for our mental ills, our physical ailments, our bitter disappointments, our moments of despair. It is then and only then that we discover that our faith and confidence in the Divine and our interest in

*President of the General American Life Insurance Company, St. Louis; President of the National Council, Boy Scouts of America; and Chairman of the National Committee for Religion and Welfare Recovery.

Church activities have been running at a low ebb and, in many instances, have been almost, if not entirely, deleted from our lives. There must be within our minds, within our hearts, and within our souls, a new spiritual birth before there can be a complete mental, physical, social, and spiritual recovery. This can only be successfully accomplished through the Church, with the help and assistance of our Creator.

Loyalty, says Webster, is a devoted allegiance. Devoted allegiance to whom? To our God, to our Divine Creator. A devoted allegiance to what? To our Church, to the great institution it is. Have we, throughout the years of our lives, been devoted to our Church? Have we, throughout the years, fully recognized the value it has held for each of us? Do we today recognize what it means to us, that through it and by the help and assistance of those who are responsible for making the Church program effective, the God of Love, the God of Peace, will rule supremely in our hearts? Do we recognize that through a closer relationship with Him, our disappointments, our discouragements, our moments of despair, will pale into insignificance, as compared to the joy, the happiness, the peace of mind which we all enjoy through the Church and through the divine relationship which God alone is able to create for us and make effective in our daily lives?

Unless we recognize the fundamental values of the Church, and through the Church seek a closer relationship with the Divine, social justice cannot be achieved; political leadership will not accomplish its desired purpose; economic leadership will fail in its effort to establish a full measure of prosperity. The Church, more than any other institution in society, seeks and strives to make God real to the world in which we live. The aim of the Church is to create in the hearts of men the belief that they are living in a world where God exists—and where he is at work.

In our practical lives—business and professional—the Church symbolizes common honesty, common decency, fair play, righteousness. It is through the Church and its influences that a way is provided for man to develop a closer relationship with God. It is through the Church and its influences that man receives the spiritual strength to do the battle of life successfully. In the storm period in which we are now living, man needs, requires, and must have a measure of strength greater than that which he himself possesses. God, through our relationship with his Church, (provided we place ourselves in his hands) will provide the source from which this added strength comes.

The road to Divine recognition has always been rough and difficult to travel. Yet the Church offers a program which, if accepted and made effective in our lives, will lighten our burdens, increase our happiness, console our sorrows, and free us from the bondage of sin. To achieve and obtain the abundant life in its fullest sense, we must struggle, we must sacrifice.

The Church stands for integrity, respect for authority, respect for law, love, charity, tolerance, benevolence. There can be no future for any state, for any nation, for any civilization, in which these ideals are not dominantly respected. *The application of the principles enunciated by the Church is essential to the perpetuity of our republic.* In order that we may appreciate the full value of the Church it is necessary that we be diligent, steadfast, that we possess fortitude, that we stand ready and willing to sacrifice when sacrifice is necessary. To possess God's

choicest blessings, we must recognize the necessity of disciplining ourselves. We must respect law, we must respect the rights of others. To this end we must assume a full measure of responsibility for preserving the best in traditions and in long-established institutions. The Church will help us take advantage of changing conditions. It will assist us in creating new programs which provide for social justice, for political and economic freedom. It will aid us in constantly improving our present economic, social, political, and spiritual activities. The principles which the Church enunciates, if successfully and productively applied in our lives, will help us in deleting from our hearts selfishness, prejudice, hatred, jealousy, envy, and malice, all of which run rampant and uncurbed in the world today.

Though we live in a world of strife, a selfish world, a world filled with prejudice, with hatred, with jealousy, though the present moment is one of uncertainty, yet, possessing an abiding faith in my Divine Creator, I find no difficulty in believing that, when we are successful in creating a new spiritual birth, a new spiritual renaissance, there will be born in our hearts a new hope, a new faith, and a new confidence upon the foundation of which an improved and nobler civilization will be built.

My Spiritual Pilgrimage

(Continued from page 5)

the lives of those who held them were otherwise objectionable to me. I am yet a long way from an adequate answer to the enigma as to how you can hold all the facts on both sides of a question in mind and at the same time have enough driving enthusiasm to do anything. I still yield to the subtle temptation to use an unspiritual means to achieve a spiritual end. These are some of the vices with which I still must vigorously deal. The certainty that I will need a long time to deal with them is my chief reason for affirming and desiring a future life.

The cultivation of my spiritual life has, therefore, become a continuous process and is no longer identified only with special times and acts. All that I read; every person I meet; each problem met; all new facts gained; the morning paper; the storm; the love of my family life; the unsolved puzzles of our world; my own work and acts and personal contacts—these, I believe I can record here honestly, are lifted, in thought and purpose, out of themselves into this larger picture of time and space and so made a conscious part of God. This is to me the second most important phase of my religious life. The one of first importance is this—those times, too rare, when I have seen the way by which my life could be taken out of its small connections and pressed into its place in the larger plan of God, with a resulting poise and power that come at no other times.

Finally, let me confess, in this larger view of spiritual growth, I have unduly neglected special times and acts and places for personal prayer, self-examination, and meditation. These could have been a part of the larger view and experience and have contributed to it. To gain this fuller experience of unity between specific times of meditation and prayer and the larger and continuous experience of life itself is one of the many unfinished enterprises that make the second half-century of my life as alluring as the first could ever have been.

Recognition Day Again

By WILLIAM T. ELLIS*

SWEET waters are more useful than bitter waters. For years there has flowed a steady stream of criticism of the old-fashioned Sunday school, its officers and its teachers. This has eaten into the morale and into the very existence of the Sunday school so that statistics have shown disastrous effects.

It was bad pedagogy and bad psychology, despite all its good intentions. As a result, in an hour when the nation needs the Sunday school most, it is in a weakened condition, with its old driving power of enthusiasm perceptibly diminished. The inspirational Sunday school conventions of two decades ago have either disappeared, or else become a shadow of their former selves. The bitter waters of criticism have purged, but they have left the patient emaciated.

Last year an experiment in the use of the sweet waters of appreciation was undertaken, with surprisingly good results. A group of Philadelphia Sunday school men organized a National Recognition Day for Sunday School Teachers. Without machinery or official prestige, they undertook to arouse the whole country to an awareness of the unique greatness of the work done for morality, good citizenship, and Christianity by America's two million Sunday school teachers and officers. Through the daily newspapers, the magazines, the religious press, and the radio, they broadcast their project for civic observances of October 6 as National Recognition Day for Sunday School Teachers.

Their efforts would have availed little had they not met a sympathetic mood on the part of the churches and of the public. The idea was so simple, so reasonable, and so fitting that it at once evoked a wide response. The President of the United States made public a strong letter of endorsement of the plan. Several governors of states issued official proclamations concerning the observance of Recognition Day. Newspapers editorially endorsed it. Denominational assemblies adopted ringing resolutions of approval. To a degree limited by the committees' resources in presentation of the project, sundry civic bodies cooperated: such as, women's clubs, chambers of commerce, service clubs, and so forth.

In many cities mass meetings were held, and the program proposed by the Philadelphia Committee was followed. Salt Lake City was an outstanding instance of a huge popular demonstration. Sunday school parades were held in some places. In York County, Pennsylvania, the Monday morning newspaper had "top heads" of five general Recognition Day celebrations conducted in various parts of that one county. In the City of York the unprecedented feat of a religious mass meeting on a Saturday night was successfully achieved.

The real strength of the Recognition Day idea, however, appeared within local church circles. Uncounted congregations devoted their Sunday morning services to the theme, with a variation of programs that included not only public tribute to present and past teachers, but also with special awards to those who had served continuously for twenty-five or fifty years.

Dormant imaginations were awakened by these incidents. It means something, and something tremendously significant, that men and women, often the outstanding persons in a community have, without recognition or material reward, given themselves tirelessly, over a long stretch of years, to this week by week service of their fellows and of God. Even a dullard imagination could not miss the meaning of this long-extended influence upon formative character.

President Roosevelt cited that "large group of our citizens whose service to this Nation, as well as to religion, has been and is one of the real forces for good in our national life." He added, "I suppose that most of us, at one time or another, have been helped by Sunday school teachers. I am one who strongly believes that the Sunday school teachers have helped shape the American character."

Upon the teachers themselves the effect was notable, and often touching. Used to criticism, and often discouraged by the difficulties of their task, they were thrilled and mellowed and heartened by the knowledge that, after all, their work was really understood and appreciated. A great girding of loins for carrying on more efficiently naturally resulted. One marked effect was the increased attendance at subsequent Sunday school conventions. It verily seemed as if a new thrill of life had been imparted to many Sunday schools. And ever since last October there have been reports of local and general recognition celebrations for Sunday school teachers.

In passing, it is perhaps worth while to remark that when I proposed National Recognition Day I thought I had hit upon a brand new idea of importance. I have since learned, with gratification, that similar celebrations, of a local character but with identical aims and programs, have been held in various parts of the land through the years. So that about all that is really distinctive in last year's celebration is its national character.

Now the International Council of Religious Education has decided to make National Recognition Day an integral part of its annual celebration of Religious Education Week. Our Philadelphia Committee had no thought beyond one year's observance. But our experience prompts us to rejoice that the sweet waters of appreciation are to be a continuous flow.

Recognition Day represents sound psychology; which is but another way of saying that it is sensible. The mother who praises her child for his good behavior is wiser than the one who nags him for faults and misbehavior. Hitler, Mussolini, and Stalin have anew shown the vast educational influence of mass demonstrations. Jesus, who dealt frequently with multitudes, himself prepared for the Triumphal Entry, and gave it his approval. The Passover celebration vitalized the Jewish faith and people. Great religious conventions shape the mass mind of the churches. To have all the nation paying simultaneous tribute to the Sunday school teachers is a short, sure route to an intensification of interest in all the work of religious education.

*Swarthmore, Pennsylvania

A Church Program for Recognition Day

IN CONNECTION with the observance of Recognition Day for Church and Church School Leaders, October 6, the following program is suggested for the morning church service. In cases where a separate installation or consecration service for the leaders appointed for the ensuing year is to be held, such as the one provided elsewhere in this issue of the *Journal*, the installation feature of this program may be omitted. It is the purpose of this program to honor and express gratitude to and for those volunteer leaders in the church, past and present, who teach and direct the church's program. If a program is desired in which major attention is given to installation, the Litany of Gratitude and Dedication from the following program may be used if desired.

PRELUDE

OPENING SENTENCES: "The Living Church"

"You must understand that this is no dead pile of stones and unmeaning timber. It is a living thing. When you enter it you hear a sound—a sound as of some mighty poem chanted. Listen long enough and you will learn that it is made up of the beating of human hearts, of the nameless music of men's souls—that is, if you have ears. If you have eyes you will presently see the church itself—a looming mystery of many shapes and shadows, leaping sheer from floor to dome, the work of no ordinary builder. The pillars of it go up like the trunks of brawny heroes; the sweet human flesh of men and women is moulded about its bulwarks, strong, impregnable; the faces of little children laugh out from every cornerstone; the terrible spans and arches of it are the joined hands of comrades; and up in the heights and spaces there are inscribed the musings of all the dreamers of the world. It is yet building—building and being built upon. Sometimes the work goes forward in deep darkness, sometimes in blinding light, now beneath the burden of unutterable anguish, now to the tune of a great laughter and heroic shoutings like the cry of thunder. Sometimes in the silence of the night time one may hear the tiny hammerings of the comrades at work in the dome—the comrades that have climbed ahead."

HYMN: "Forward Through the Ages"

INVOCATION

POEM:

In hearts too young for enmity
There lies the way to make men free;
When children's friendships are worldwide
New ages will be glorified.
Let child love child and strife will cease;
Disarm the hearts, for that is peace.

—ETHEL BLAIR JORDAN

UNISON READING:

"The Christian Church is a holy place
Where men and women and children and youth
May gather to worship God;
To sing praises unto him and to offer thanks;
And to find service in nobler lives and in deeper reverence,
praise.
The Christian Church must accept the sacred task
Of the teaching ministry,
That little children may grow in fellowship with God;
That youth may come to interpret life
In the terms of Jesus' teachings;
That all people of all ages may catch new visions
For the Kingdom of God, and comprehend the
Possibilities of a finer Christian social order in the world, fulfilling
the angels' song
'Peace on earth, good-will to men.'
So may the people of every church
Pledge themselves to the intelligent support
Of Christian education.

May its leaders study to show themselves able workmen
Establishing the Kingdom of God on earth."

HYMN: "Lord Speak to Me That I May Speak," 1st and 2nd stanzas.

AN EXPRESSION OF APPRECIATION AND HONOR:

*For Those Who Have Rendered Distinguished Service*²

MINISTER: We delight to honor today the following named persons for the types of distinguished service indicated. Will each person stand (or come forward) as the name is called?

Name

Distinguished Service Rendered

The types of service which you have rendered, and the quality of devotion which your lives have embodied, enrich growing personalities, gird the church with strength and energy, and carry forward the Kingdom of God. These insignia of honor and appreciation which we give you today symbolize the manner in which you are enshrined in our hearts and your own ideals and purposes have become embodied in the lives of those whom you have inspired and led.

For Favorite or Especially Beloved Leaders

MINISTER: Each one of us doubtless cherishes the memory of some favorite or especially beloved leader who stands out among all those to whom we are indebted for inspiration, example, guidance, and precept. During a moment of silence just now, shall each of us offer a prayer of thanksgiving for all that one has meant to us; and shall we, through that mysterious communion of the saints which annihilates time and space and binds us all to eternity, communicate to that one our appreciation and gratitude. (Silence).

For Those Who Now Serve

MINISTER: Into the noble succession of saints and teachers through whose lives the message and the commission of the Great Teacher have been communicated from generation to generation, we have in our day called the choicest souls of our congregation. It is the devoted service of these volunteers which makes possible a program of Christian education in our church. We delight to honor these also who are now bearing the burden and the heat of the day. Will each appointed teacher and officer of the church (or church school) kindly stand (or come forward).³

A LITANY OF GRATITUDE AND DEDICATION:

The Congregation

MINISTER: For all those who, by precept and example, have lighted the pathways of man's spiritual quest—

CONGREGATION: Our gratitude to thee Oh Lord, and thy blessing upon their labors.

MINISTER: For teachers whose love and patience, wonder and hope are ever bringing the dawn of God's new day in and through the lives of little children—

CONGREGATION: Our gratitude to thee Oh Lord, and thy blessing upon their labors.

MINISTER: For those leaders who share with you in the eager quest for spiritual adventure in the building of a better world—

CONGREGATION: Our gratitude to thee Oh Lord, and thy blessing upon their labors.

MINISTER: For those courageous, growing souls, who inspire and guide men and women in continued spiritual growth, leading

²Certain leaders may have been selected for this honor on the basis of special service: such as, number of years of continuous service; continued service into advanced age; youthful age at which service began; special preparation for service; varieties of service rendered; continued service in one position; unusual results of work with a given group. Each one may be presented with some symbol of recognition: such as, a bouquet of flowers, a distinguished service ribbon, or some small gift properly inscribed.

³If desired some insignia of recognition may also be presented these present teachers and officers. Then the Litany of Gratitude and Dedication may follow.

(Continued on page 35)

¹From *The Servant in the House*, by Charles Rann Kennedy.

Laymen and the Church

By HERBERT W. GATES*

WHAT is the place of lay leadership in the work of the church? Shall laymen teach religion?† What is the relation of the lay worker in the church to the professional person? Is the lay leader to be supplanted by the employed person? These are some of the questions that are being widely discussed in the church today.

There has been a tendency of late to say that the lay worker in the church is to be gradually replaced by the paid and full-time person. This tendency grows out of a recognition that there is no real teaching that does not lead to learning, that the laws of learning are the same for every kind of education, and that the best results in teaching call for a mastery of these laws and experience in their use; this, combined with a proper sense of the importance of religious education, has led to an increasing demand for better leadership and, as a result, to the gradual professionalizing of religious education.

There are those, however, who admit these facts and feel the urgent need for more skilled leadership, but still feel that we have proceeded with more haste than wisdom in this matter. We have overlooked other facts quite as real and insistent as those above mentioned.

One of these is that, if laymen are not to teach religion, much, in fact the greater part, of the teaching now done in the church is due to disappear. There are those who maintain that this would be no great loss, but this conclusion is reached more by way of impatient ambition than by sound reasoning.

The churches that have been able to provide professionally trained leadership for their educational work constitute a very small minority and that minority has been shrinking rapidly the last few years. Even greater has been the casualty list among part-time workers, most of them non-professional, who have formerly received some compensation for service as heads of departments or in other lines of work. The fact that must be faced is that, for the present and for many years to come, most of the teaching in our churches is being done and will be done by non-professionals. Further consideration of what religious education really is will make this fact more clear.

Religious education is not merely a matter of instruction. Religion is much more than mere knowledge of facts about religion: it is conduct in accordance with these facts. John Drinkwater has emphasized this in his lines:

Knowledge we ask not—knowledge thou has lent,
But, Lord, the will—there lies our bitter need,
Give us to build above the deep intent
The deed, the deed.

The teacher of religion must be more than an instructor, he must be a worthy exemplar of religion in life.

Or, put it in another way. We are told that education is a process of the reconstruction of experience, meaning that it is a continuous process of facing new facts, situations, and problems, and thinking and working our way through to new solutions, thereby enlarging and enriching experience. The one who would lead another safely through such a journey must have gone that way himself.

Still another consideration. This experience grows in a social environment. The child learns by the experience of living and growing up with others, and these others who make up the social groups of home and church and school and community are mostly laymen. The ideals, customs, standards of value, and general philosophy of life to which they expose the child in these social groups are very potent factors in his education.

Whatever our answer to the question, "Shall laymen teach religion?" may be, we must recognize that laymen *do* teach religion. They teach not only by instruction but by the way they organize and conduct the church, by the way they act in the men's club or the women's society, and most of all by the way they live at home. They are teaching their idea of religion, for better or for worse, and the writer is glad to express his conviction that, by and large, there is rather more of the better than the worse. There is room for improvement, plenty of it, and that goes for the work of professionals as well. In the main, the men and women and young people who are actively engaged in the work of the church and especially in its educational work are conscientious folk, actuated by a sense of duty and a real desire to serve. The fact that they have stuck to their posts in face of the barrage of criticism that has been turned loose upon them is fairly good evidence of this. Many of them are quite aware of their own inadequacy and want to do better, as evidenced by the steadily increasing number who take advantage of the various means for leadership training and self-improvement. And this raises still another question pointed straight at the church: How can we help laymen to do better work? The limits of space allow only brief and pointed suggestions for giving them this aid.

FIRST of all, we shall help most surely not by continuous criticism of those who are doing the best they can, but by constructive training adapted to their present experience and knowledge. Rather too much of the recent literature of leadership training has been apparently addressed to doctors of philosophy, rather than to those whom we most need to help. We need more of the type of books represented by Robert Seneca Smith's *New Trails for the Christian Teacher* or John W. Suter's *Open Doors in Religious Education*, and others that might be mentioned.

Again, we may help by due recognition of the dignity and importance and value of the service that is being rendered. I am not so much concerned about public demonstrations or "services" of recognition and consecration; these are important, and the latter can be especially valuable when it includes recognition not alone of the teacher's responsibility but of that of the church and its membership as well. Of even greater significance is the recognition that expresses itself in suitable housing and equipment for the church school, in good reference works and other tools for teaching, and in the maintenance of conditions that give the teacher a fair chance to do a good piece of work which will command the interest and respect of the pupil.

Further, the church should set for itself high standards of work. Please note the words "set for itself." We do not

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†See the book on this subject, *Shall Laymen Teach Religion?* by Erwin L. Shaver. New York, Harper & Brothers.

bring workers up to high standards by complaining of their deficiencies, but by facing together with them the significance of the work in which they are engaged, the aims that must be kept in view, and the means by which they may be achieved. Then, by common agreement, goals should be set up which are reasonably attainable and, when these are reached, we should establish new ones on beyond. Here is a really significant opportunity for the members of the workers' conference to consider together the work they are doing in the light of good practical standards, noting not only their successes but also their shortcomings and planning for progress. And this progress the church should make possible by such means as are suggested in the preceding paragraph.

Again, every possible provision should be made for the training of prospective leaders and for the advancement of those already in service. The opportunities for such training are many and increasingly effective. Training classes for young people should be made a part of the regular graded course of study in the church school with opportunity for practice work as assistants under more experienced leaders in the various departments of the school. The church officers should become familiar with the kinds of service available to them through the educational boards of their denomination and through the local, state, and national councils of religious education, and should encourage their workers to make use of them. This service includes cooperation in organizing and conducting local church and community training classes, workers' conferences, summer training schools, and correspondence study and supervised reading. Many a teacher, unable to attend community schools or summer conferences, has received help that has been greatly appreciated through a correspondence course and has made definite progress in leadership ability. It is unfortunate that so many of these have had to discover this opportunity for themselves instead of having it brought to their attention by the responsible leaders of the church.

Special note should be made of the summer conference or training school. There are hundreds of these, denominational and interdenominational, in all parts of the country. Their number has increased, not so much through overhead promotion, as by their demonstrated value as a means of inspiring and training leaders. An increasing number of churches have found the sending of picked young people and adults with capacity for leadership, paying all or part of their expenses, to be one of the best investments they have ever made. Those who are sent should be carefully chosen with reference to their willingness and ability to use in the service of the church what they gain at the conference. Many churches have found it good practice to send young people first to a denominational conference, which is usually of shorter duration, and then to one of the larger conferences for more advanced training, giving preference to accredited standard schools with teachers of thorough training and experience and with at least ten full days of class work. The cheapest is not always the best.

Shall laymen teach religion? They are teaching it and always will, in one way or another. Let us have all the professional leadership of the right kind that we can afford. If it is the wrong kind, we cannot afford it at any price. Nothing in this article should be taken as a plea for the wrong kind of lay leadership. We hold no brief

for the person who, through inertia or selfishness, is unwilling to avail himself of every possible means of self-improvement. We do ask for sincere and hearty appreciation of the great multitude of conscientious people who make our churches what they are. Together with them we should strive for better things.

The Faith I Hope My Children Will Catch

(Continued from page 6)

of residence was first a cheap lodging house and then a free one maintained by the city of New York, and his ultimate destination is obviously Welfare Island. But for two years he has made our house a sort of suburban headquarters in his quest for windows to wash and floors to scrub. The boys have regarded him as quite an acquisition. He has opened up a whole new world to them, and has completely humanized the Bowery in their eyes. Out of such experiences has come an attitude which refuses to regard any group of people as undesirable, or to brand even the most unprepossessing of individuals as bad.

We have sought to re-enforce our emphasis in faith in one's self and belief in the goodness of our fellow men through our third objective—an active participation in the life of the historic church. Experience has taught us that public worship quickens the sense of the reality of God and thereby heightens the courage with which we meet life. We have profited by "belonging" to a group which includes all sorts of people, but which also seeks to serve noble ends. In a practical sort of way we believe in "the fellowship of the saints." Dark days have been brightened by the comradeship which the church has afforded. We also find value in the roots which it has in the distant past and the ties which reach out toward the people of other lands.

Our policy with the children has been to lead them to the water and then let them take their own drink. Sunday school has been taken for granted. When the boys have rebelled against teachers whom they considered unattractive, we have tried to be both sympathetic and firm. Regular church attendance has not been pressed. All three children have joined the church of their own volition after some training from the pastor. The oldest and the youngest of our children are both revealing a love for the work and worship of the church, while we suspect that the middle one, who is now a college sophomore, has more religion than he is willing to admit.

Ours is not a pious family. We talk little about religion. Both of the parents have criticized themselves for not giving their children more formal instruction along religious lines. No attempt has ever been made to indoctrinate them. The family tradition favors liberty of thought and freedom of speech in every direction. The children have gained a fair knowledge of the Bible by absorption, plus some good instruction which they have received in Sunday school and summer camps. Now that they have attained to the ages of twenty-one, nineteen, and fourteen we are quite proud of their attitude toward life, which we believe should be the ultimate aim of all religious training. As we seek to analyze our part in their education, we find that we have tried to give them the sort of faith which we really wanted them to have. We may have been weak on the formal side, but we think that we have scored on the essentials.

Making an Educational Use of Rally Day

By WILLARD M. WICKIZER*

RALLY DAY is one of those special days in the church that has been brought into disrepute by the over-exuberance of its friends. Characterized, as it has been, by high-pressure attendance campaigns and spectacular programs, the day has fallen into disfavor with those who are more educationally minded and who are seeking through the church school to do a consistent and constructive piece of work.

And yet, no day in the calendar of the church can be more readily justified than Rally Day, coming as it does at the close of the summer season and the opening of the school year; for, in spite of everything that can be done, there is bound to be a summer slump in most schools, a slump in the quality of work done, if not in attendance; and, unless some special and directed effort is made early in the fall, the school is likely to be a long time winning back the ground lost. Rally Day needs to be redeemed, not abandoned; the enthusiasm which has surrounded it needs to be preserved, but redirected toward more constructive ends.

RALLY DAY AS A DEAD LINE

We would suggest that the first direction in which some of this enthusiasm and energy might well be directed is toward the equipping and staffing of the school. Every fall the physical equipment of the school should be carefully checked over and the necessary repairs and replacements made. Rooms will need redecorating, tables and chairs will need to be repaired and painted, blackboards will be needed in the classrooms, pianos will need tuning, and other similar items will need to be attended to. Some new equipment will undoubtedly be needed also. Perhaps the juniors need a piano, or the primaries some new tables, or the intermediates more blackboard space; whatever the needs, a careful invoice will reveal them and plans should be made accordingly.

Similarly, the staff of the school should be carefully studied each fall by the administrative officers, and just as all equipment needs are invoiced, so all personnel needs should be invoiced. As a matter of policy a school should make its personnel appointments so that all terminate with the end of the school year, thus making possible any necessary replacements or readjustments in staff at the beginning of the school year.

And Rally Day should be the dead line for the repair and addition of physical equipment and the readjustment and replacement of personnel. When the pupils enter the building on Rally Day, they should find everything spick and span and shining and every officer and teacher in his or her place. Nothing that can be done will be more likely to bring the pupils back the Sunday after Rally Day than this. Any one who has had experience in getting a school under way in the fall will appreciate the sound psychology of thus making Rally Day a dead line for completing necessary plans and arrangements; for, if no such dead line is set, some of the work will drag on into the

winter months, and some of it will never get done. Rally Day should be, then, this dead line, with every effort bent toward having the school completely staffed and equipped by that Sunday.

RALLY DAY AS A RALLY DAY

The summer months are almost sure to disrupt church school attendance—families move to the country, or go away on long vacations, or grow lethargic in the heat. Habits of church school attendance are broken; and when fall comes, if they are to be repaired, some special effort must be made by the church school. It was sound wisdom that prompted the Sunday school workers of a former period to appoint a special rally day and to make unusual efforts to win back to the school the pupils lost during the heat of the summer.

Rally Day should not be made an occasion for having a church school attendance twice as large as any one hopes to have again until the next Rally Day, but should be made a day for winning back the pupils lost during the summer and for reaching prospective new pupils who have moved into the community since spring. In winning back the old pupils, the school should place its chief dependence upon its teaching staff, arranging for the teachers to contact personally their pupils who have gone astray. An organized home-to-home visitation might well be worked out for the week preceding Rally Day. In discovering possible new pupils, a community-wide census—preferably interdenominational—might well be conducted early in September and the information thus secured used as a basis for promoting attendance on Rally Day.

Attendance on Rally Day should never be secured by the spectacular character of the program arranged for the day. Rather, the program should be such as to set forth the school in the best possible light; and efforts should not be made to secure an attendance beyond the capacity of the school. Rally Day, we should remember, is not to break a one-day attendance record, but is to bring back to the school as many people as possible for the following fifty-one Sundays.

RALLY DAY AS AN OFFERING DAY

In some schools Rally Day is an occasion for receiving a special offering. We see no real reason why this should not be done, provided the money raising element is not emphasized to the detriment or exclusion of those features of the day that we have just been discussing, and provided further that the usual rules for making the giving truly educational are followed.

It should, however, be remembered by all that Rally Day is not basically a money raising day; it is fundamentally a day for launching the local school with the biggest possible shove, and any offering taken must be secondary to this primary function. If a special offering is promoted, it should be for some worthy educational objective; it should be tied up with the regular education-

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The Church "Family Worship Service"

By GEORGE C. PULLMAN*

THE church is truly a family institution. It binds our homes together in sympathy, in ideals, and in helpful service. The church is the home's spiritual stronghold, ministering to tiny babes through dedication or baptism, instructing children, guiding youth, uniting glad hearts who have found a new home, inspiring fathers and mothers, comforting the aged, and speaking words of eternity when death comes.

What type of service will so dramatize these many ministrations that every member of the family may participate? Is it the conventional dual service, church school at 9:45 and the worship service at 11:00? If so, well and good. Legion is the number of situations, however, where these have become competing services. How can the all-too-common practice of "either-or" become "both-and"? Different answers in the form of programs have come forth here and there.

More and more our church homes are reading child psychology. These parents do not take their children to both the church school session and the morning worship service. Naturally when the children reach the junior age they revolt if "made to stay for church." Even Junior Churches have had their day in most places. Our pupils of junior high school age quickly sense the vast difference between the day school and the church school teaching. Only in rare situations is teaching adequate above the junior department. Much of it is inadequate even there.

The religious education committee of our present church spent several years studying our own problem. More than one paper program found its way into the proverbial wastepaper basket. Last summer it seemed we had something that merited a trial. Beginning the first Sunday in September, we introduced our "Family Worship Service" from 11:00 to 12:15, graded according to age. The nursery cares for children under three; our three-year-olds are cared for in the pre-kindergarten department. The kindergarten cares for ages 4 and 5, and the primary department for ages 6, 7, and 8. These groups meet separately. It is their church service.

Our junior department, including ages 9, 10, 11, and 12, shares in the first part of our auditorium service. Wearing white surplices they take part in the processional hymn, coming up the aisles from the rear while the adult choir enters from the regular choir room. As the minister stands in the pulpit, these juniors form three lines on either side of him. They sing the response to the invocation, then occupy the front rows of pews reserved for them. They enjoy the responsive reading, the anthem, the minister's story, and the offertory. During the singing of a congregational hymn they retire to eight separate classrooms for lesson study. Those twelve years of age are given special instruction concerning the church and its program of service. Near the close of the year the minister comes into special contact with them and endeavors to lead them into their own decision for Christ and the church, and receives them as members. No effort is made to enlist children for church membership before this vital period.



Ages 13 and 14 form our Mayflower League. They are present in the regular service up to the time of the junior recessional when they retire to their league room. Special courses averaging six weeks in length are presented by selected leaders. Such courses as: "How the Bible Came to Us," "How the Church Came About," "Qualities Of Character," "Religion in Other Lands," and "Our Church," are carefully worked out by the minister and the leaders, the full course covering two years.

Young people of senior high school age participate in the full worship service. Two of them, in gowns, appear in the pulpit as readers. They alternate in reading the leader's part of the responsive service. Others give out bulletins, help usher, et cetera. By a program of monthly rotation, all young people are used. Their study and discussion program is worked out in the Plymouth League, meeting in the evening. This avoids duplication of emphasis and effort between the young people's department of a church school and the league.

Thus the whole family comes to church at the same time, unhurried, happy. Each member worships according to his age. It is all church. Assistant teachers and leaders make it possible for regular workers to participate in the auditorium service when they wish to do so. A certain deacon, whose first year of service dates back to 1881, said recently, "This is the greatest move ever made in our church."

Adult classes may meet when they wish. We have one meeting at 10:00 o'clock. Seminars of four to six weeks in length were conducted during October and Lent to stimulate the religious education of parents. Last spring a "Home Interest in Missions" group met in the homes each Tuesday in April. The fourth meeting was so well attended it was necessary to go to the church.

We do not sacrifice any of the dignity of our former worship service in music or message, but we have woven together certain elements that make the full service more realistic and practical. Needless to say, our church is growing.

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Trends in Adult Work in the Church

Part I

By PAUL H. VIETH*

AS stated in Book Four of the INTERNATIONAL CURRICULUM GUIDE, "The Church's curriculum of Christian education for adults consists of all the activities and enterprises which the church provides, uses, or recognizes for the purpose of contributing to the religious welfare of men and women and the moral and spiritual improvement of group life."

We have passed the time when it is either necessary or interesting to argue the question as to whether adults are educable. It is not so much a question of the ability of adults to learn, as it is a question of motivating them so that they will undertake learning enterprises, and of enlisting them in learning enterprises which are most fruitful for outcomes in Christian living.

In an effort better to understand the present status of religious education of adults in our churches, a letter was recently addressed to a number of ministers whose churches were known to be engaged in significant adult education enterprises. A generous response to this letter was received. Replies were received from churches located in all parts of the country and representing a number of denominations. Space will not permit us to quote extensively from the letters and documents which were sent and in only a few cases can one refer by name to what individual churches are doing.

Correspondents were particularly reticent in speaking of the adult Bible class or the adult department in the church school as one of their significant enterprises in the religious education of adults. Whether this is because they take such classes and departments for granted, or whether they do not regard them as having educational significance is not clear. It is probably true that in most cases such groups are doing work of the usual stereotyped style which does not rank in effectiveness with some of the newer enterprises in adult religious education which are described.

Among the foremost and most surely established educational enterprises for adults are those which have to do with the preparation of leadership for the various enterprises of the church. In most cases this refers primarily to leadership in the teaching enterprises of the church, but in a few instances there is an emergence of training enterprises for the general church officers. The numerous training schools and classes, workers' conferences, institutes, reading courses, and other efforts which have been directed toward the better preparation of leadership in the church should be counted on the credit side in our estimation of the value of present-day adult religious education. Related as such training is to actual service activities, it should probably be ranked as among the best of the enterprises in adult religious education.

A second group of adult educational enterprises has to do with the teaching of parents in home-making and child care and Christian nurture. In a number of instances this is definitely related to the children's departments of the church, the parents of the children being either gathered for teaching purposes at the same hour as the children meet or having some other meeting time at which there is

an opportunity for close contact with teachers of their children. Again, the work in parent education may include classes in parent-craft held either at the church school hour, as a part of a mid-week school of religion, or at some other time during the week. One of the most remarkable programs of this sort is that which was carried out for a number of years in the St. Luke's Lutheran Church of York, Pennsylvania, by the pastor, Rev. Carl S. Rudisill. This enterprise was later expanded to include parent-teacher groups throughout the city and during the winter of 1932-1933 about three hundred fifty people were enrolled in the courses.

Tioga Baptist Church of Philadelphia reports a varied program of adult religious education which is noteworthy. Among the several groups which are included in this program are the following: (1) A book club which meets regularly for the discussion of significant books which have previously been read by members of the group. (2) A drama club which, though started for the purpose of preparing and presenting dramatic productions, has since limited its work to a study of the drama for its own sake and for the mutual enlightenment and pleasure of members of the group. (3) A peace group which began by asking what they could do for peace. It led them into a serious study of the causes of war and a thinking through of the true bases of peace. All of the members of the group are now enthusiastically doing what they can to make the church peace-conscious and to cooperate with peace agencies in the community. (4) A group divided into three classes studying the responsibility of the church today. These groups meet after the evening service of the church and take up these problems: the responsibility of the church in other lands, the responsibility of the church in race relations and nationality problems, the responsibility of the church for world peace.

The most frequently mentioned of the new types of adult religious education are the various mid-week institutes. In these a varied program is offered to meet the differing needs of the adult groups of the congregation.

At Elm Park Methodist Church, Scranton, Pennsylvania, Dr. Henry Crane has maintained a mid-winter institute over a period of years, reaching an enrolment of 1,500 to 2,000 people and drawing to its leadership some of the foremost figures in Christian work in America today. The plan of organization here is fairly typical. The sessions are held once a week for a period of eight weeks. Each session begins with supper at 6 o'clock, followed by a class period at 7 o'clock during which four separate classes are held. This is followed by a general lecture period at 8:00 o'clock.

A similar type of mid-week institute is held at the Madison Avenue Presbyterian Church in New York, going under the name of "The Adult School of Religion" and having both study groups and assemblies. During the current year several sessions of this school are being held, each running for a period of five or six weeks. One session of the school is held during Lent at which time a number of parallel courses are presented.

At the First Plymouth Church of Denver, Colorado, such an institute was launched on the seminar plan, under the guidance of the church board of religious education. The purpose of the board was "to get right into the minds of the entire church fellowship with an educational program that would prove arresting, provocative, and regenerative."

Meetings were held on Thursday evenings, beginning with supper and followed by six seminars: "Making Religion Vital to Our Children," "Civic Responsibility in Denver," "Modern Interpretation of the Bible," "Problems in Religious Thought," "Spiritual Values in Contemporary Literature," and "World Relations and the Christian Message." If attendance and interest are fair criteria of success, it is clear that the objective of this committee of religious education was very well achieved.

At the Westminster Congregational Church of Spokane, Washington, a mid-week institute has been held on Thursday evenings, providing for a six weeks' course of study in such subjects as a study of the church, the new program of religious education, story telling, international relations, Bible dramatics, and others.

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So we might go on and name church after church in which the mid-week meeting has been vitalized because it has been made definitely to minister to the religious growth of the adult membership of the church.

A few of our correspondents referred particularly to the place of the sermon and the church service in adult religious education.

At Broadway Tabernacle in New York, under the leadership of Rev. Allan Knight Chalmers, the evening church service, which has been held continuously for almost one hundred years, was transformed into something which is much more likely to meet the needs of people today. This consists of a vesper service in which the chief program element is a study of the Bible, under the guidance of the pastor. This is followed by a fellowship supper in which both adults and young people participate, and following this there are discussion groups including groups for young people as well as groups for adults. This is only one of a number of significant educational ventures at Broadway Tabernacle. Among the others might be mentioned specifically the young men's club which has been under the direction of the pastor and in which was developed the now well-known statement on the relation of the Christian way of life to the practice of war. This in itself is an interesting venture in Christian education. Unlike the usual pledge signing on the one hand, and discussion without action on the other hand, this plan provides for a definite regulating of present conviction on the problem without pledging conduct in a future situation which cannot at the present time be visualized.

At the Broad Street Presbyterian Church in Columbus, Ohio, Dr. J. Harry Cotton has organized the adult members of his church membership into committees for social action of various sorts in the community. A questionnaire was sent to the members of the church inquiring concerning their present social service activities, and asking each to state what type of service he would like to render. On the basis of the reports to this questionnaire, four hundred of which were returned, the committees were set up and the work undertaken. If it be true that Christian living may best be learned by doing, here is an opportunity for Christian education of adults which is almost unequalled.

In a number of churches experimentation is going on in an effort to unify the total program of the church. While this affects not only the work with adults but also the work with children and young people, it does have significance for adult religious education. We shall mention but one such plan.

In the Church of the Redeemer in New Haven, Connecticut, the Sunday morning program has been concentrated into one hour and forty-five minutes. Instead of beginning the general service of worship at 11 o'clock, as has been customary, it now begins at 10:30 with a service intended for everybody where formerly it was attended only by adults and a few young people. Younger children stay for but a part of this service, but young people and adults remain throughout. The 10:30 service is followed by discussion groups, four of which are for adults. These deal with social relations, international relations, personal religion, and problems of parenthood and family life. While the experiment is still too young to permit of evaluation, it is worth noting that during the first few Sundays there were perhaps 150 adults in educational groups whereas previous to this re-organization there were no adult study groups whatever on Sunday morning.

Another area into which adult education is moving is that concerned primarily with the religious education of younger adults. In some places this takes the form of classes for younger married couples.

At the Tenth Avenue Baptist Church in Columbus, Ohio, the lines are not drawn between married and unmarried, but a program has been launched for any younger adults who may wish to join. An effort was made to find out what the interests and needs of younger adults in this church are, and the information thus revealed was used in launching the program. Starting in a small way, interest of this group has gained momentum so that now the work is carried by the members of the group, under an adult counselor, and plans are made weeks in advance. In addition to the regular Sunday morning sessions of the group, there is one social meeting per month and one business meeting per month.

These developments we have briefly described are typical of those about which other ministers wrote. They must be typical also of what is being done in hundreds of other progressive churches which were not reached by our letter.

On the whole, the picture is encouraging because of the promise for the future which it holds. The strangle-hold of the Uniform-lesson-centered, adult Bible class, with its deadening monotony of procedure seems to have been broken in many places. The idea that when people reach maturity they need no longer learn seems to be passing. True, what we have described represents but a piecemeal approach. In but few places does there seem to be a progressive plan for adult learning which is also comprehensive and balanced. But we have made a beginning, and further developments remain for the future.

The main thing now is that we are becoming increasingly committed to the religious education of adults. That the practice of adult religious education in most of our churches falls far short of the ideals of our leaders is but a challenge to new achievement.

Making an Educational Use of Rally Day

(Continued from page 13)

al program of the school so that it becomes truly intelligent and purposeful; and it should be planned for in advance and developed over a period of time.

RALLY DAY EXPANDED

In many schools Rally Day has been expanded into a week of special religious educational emphasis, which week has come to be known as Religious Education Week. Since 1930, the observance of Religious Education Week has been a part of the program officially promoted through the International Council of Religious Education.[†] Where such a week is observed, Rally Day becomes either the opening or closing Sunday of the observance.

When Rally Day becomes a part of the larger emphasis of Religious Education Week, it gains greatly in effectiveness. For one thing, the observance of such a week will condition the atmosphere in which Rally Day is held. For another thing, Religious Education Week, with a rally day as one feature, will in all likelihood be more carefully planned and more thoroughly promoted than will a rally day taken alone. And for still a third thing, Religious Education Week will tend to guarantee the educational character of a rally day held in connection with it.

RALLY DAY RE-EMPHASIZED

As a school starts off in the fall, so will it tend to go the rest of the year. If enthusiasm is keen, morale high, attendance on the upgrade, organization working smoothly, a successful year is very likely; but if indifference rules, if attendance lags, if organization is faulty, it is hardly likely that the school can overcome these handicaps during the year. Psychologically, the fall is a time of beginning, and, if the school begins wrong or fails to begin at all, it is almost impossible to get it faced about or under way in the middle of the year.

Rally Day, which is a day of beginnings, is, therefore, a day of vastly more educational significance than many church school workers seem to realize. Properly observed in a school, Rally Day will mark a new beginning as far as equipment, staff, educational plans, enthusiasm, and attendance are concerned. If your school has been suffering a little depression all its own, why not see what a carefully planned and enthusiastically executed Rally Day will do for you this fall?

[†]A bulletin, entitled *Religious Education Week*, describing many types of activity which churches and communities have undertaken or may undertake, may be secured from your denominational board, your state council, or the International Council of Religious Education, for ten cents a copy.

Reliving Missions

By MARGARET I. CAMPBELL*

ONE of the best ways of "rethinking missions" is to ponder again the life and work of the great missionary heroes of the past. Few of us, when thinking of missionaries, include the pioneers in Christian work in our own land; but the debt we owe to them can only be adequately comprehended by a study of their lives.

Recently a thrilling experience in reliving missions came to the young people's society of the United Church of Canada in Stewiacke East, Nova Scotia. As an entry in a tournament of missionary plays, this rural society decided to produce an original play based on the life of Dr. James MacGregor, the first minister of the Presbyterian Church in the neighboring county of Pictou, one whose work and influence extended to many points in New Brunswick and Prince Edward Island as well as in Nova Scotia. The historical record used was *Memoir of Rev. James MacGregor, D.D.*, by Patterson. This rare book, long since out of print and yellowed with age, became a treasure-house of discovery to eager young minds. Interest spread from the young people into their homes, until Stewiacke East became for the time a little Oberammergau, with old and young working on the play.

What a wealth of historical interest it contained for this particular locality! What an introduction to a great life! Until then "James MacGregor" had been little more than a name to most of these young people. Now he was a wonderful personality, and one of their number would be honored to represent him in the play. His life was studied in minutest detail.

The excitement of discovery was unbounded when it was learned that James MacGregor, on his arrival in this country, traveling on horseback over the blazed trail from Halifax to Pictou, had crossed the Stewiacke River at the very center of this community. Henceforth he was theirs! He had made the crossing in what he called a "trough" made of a hollow tree, and had spent the night at a farmhouse on the opposite side. From his description of the bare pioneer home and the scanty food, prepared under great difficulties, they gained a new sense of reverence for the past and thankfulness for present comforts. The beautiful farm now on this site is a premier farm of Nova Scotia, and a son of the present family took the part of precentor in the play.

A committee of four members of the young people's society met with the minister to "get the play started." At that meeting the three acts were outlined and part of the dialog of the first act was written. The play was then assigned in parts to the members of the committee to be written at home. No special literary talent was represented in the group. One was the teacher of the district school; one, a stenographer waiting for a job; one, a girl who had left high school to care for her sick mother and a family of five; and one was a fine young farmer.



Perhaps the best qualification of each was a willingness to try, because to *write a play* sounded like a big task. Certainly the prospect of "going to Truro," which meant reaching the finals in the tournament, was spoken of as a big joke by everybody.

I shall not forget the one rehearsal of the play which I attended—the three miles of country road, next to impassable at that season, the large and friendly farmhouse in which the rehearsal was held; the neighborliness of the whole gathering! The number of the young people was practically doubled by the presence of interested relatives and friends. The play was then in a plastic state, if it may be so described. The first drafts of the different parts which had been written by the members of the committee were revised by the suggestions of others during the rehearsal. The Scottish dialect was made authentic by the dear old grandfather of the home, who remembered when his own mother and father said "yin" for "one," and invited guests to "come ben the room."

The dialog of the first act grew almost as naturally as though the young actors were really in solemn conclave, petitioning the Associate Synod of the Church of Scotland for a minister, agreeing that they would pay him "£80 per annum for the first and second year, £90 per annum for the third and fourth year, and thereafter £100 currency annually, one-half thereof in cash and the other in produce; and if Providence smile upon the settlement and our industry, we hope soon to be able to make some addition to that sum." The title chosen for the play was, "The Old Gospel in a New Land."

Not the least important among the educative values of the play was the costuming and the preparation of the stage. The attics of Stewiacke East were ransacked. Hoop-

*Stewiacke, Nova Scotia, Canada.

skirts, leg-o-mutton sleeves, basques, lovely old shawls, and poke bonnets were once more brought to light. Pictures and encyclopedias were consulted to find out how people dressed in 1784, and it was no small task to copy the styles of that day for thirty or more men and women. Treasured antiques were willingly loaned for the stage; conspicuous among them were a spinning wheel, a very old wooden cradle, a pair of fire-dogs, many hooked rugs, and a sampler made by little fingers in the long ago.

The first church service ever held by Dr. MacGregor in Pictou County was in Squire Patterson's barn, and for one act it was necessary to represent the interior of the barn. The ingenuity of the young men was tasked to the limit in manufacturing as portable scenery an overhanging hay-mow, rough boarded walls, and shutters behind which imaginary cows chewed their cuds.

Three weeks from the night when the committee first met was the date set for the presentation of the play—three weeks in which to write, rehearse, costume, and stage a play! It had been three weeks of intensive work, hindered by very bad roads and the lack of a stage for rehearsals. Two plays were to be judged that night, "The Old Gospel in a New Land," and the play which had been the choice of the young people's society in a neighboring town. The plays were presented in the church hall of this little town. Interest was running high, and the hall was packed to the doors. Every available spot was occupied, even the window sills of the vestibule. The other play was presented first, proved to be a worthy piece of work, and was executed with finish. The story represented modern, light-hearted youth responding to the need of a far-away land and giving life-service to meet that need. Gay young people in smart sport costumes flipped tennis rackets and talked lightly. One of their number had heard the call to a life-work in Africa, and at the cost of even his fiancée's disapproval he responded. Audience and judges alike were impressed. How would the "home-made" play of the rural group compare with this?

There was something elemental about "The Old Gospel in a New Land." It touched chords untouched by the "bought" play. Perhaps it was because of the pluck and hard work which had gone into its preparation; but more because it told a story of the heroic beginnings of our Christian heritage in this province. In imagination we yearned with the people of Pictou for the day when their own "meenister" would be among them to preach the Gospel; we grieved with the lonely mother in far-away Scotland as she received the first letter from her only son whom she was never to see again; and our hearts swelled to the strains of "Kilmarnock" as the young precentor, tuning-fork in hand, gave out, line by line,

"Oh that men to the Lord would give,
Praise for His goodness then."

With deep feeling the worshipping people took up the words, for the Lord had shown his goodness in sending them their minister. Reverently the young "Dr. MacGregor" of the play delivered a brief sermon. The foundations were being laid which have made Pictou a familiar name throughout the American continent, because of the character of her sons.

So "The Old Gospel in a New Land" went to Truro. The interest which it aroused was widespread and enthusiastic. The commendations of old and young attest to the value of this form of missionary education.

What Are the Facts?

Schools, Libraries, Recreational Facilities and the Economic Depression

WITH industries operating below capacity, with unemployment continuing to be a grave problem, with the staffs of many organizations still very reduced, with rigid economy widely stressed, and with the leisure time of many people greatly increased, what are municipalities doing in the case of schools and education, public libraries, and recreation which would meet the needs of people arising as a result of such conditions? Wherein do they fall short? What are the results of their inability to adequately finance these in many cases? A consideration of such questions might fruitfully include a discussion of the situation in your local community. What is the situation there? Have activities in these fields been curtailed greatly because of decreased resources? What results have followed? What has your community done to offset the effects of undesirable results? In what ways might the situation be remedied? What part could churches play in bringing about a change for the better?

SCHOOLS AND EDUCATION

The following facts, taken from the section on "Schools and Education" by J. B. Edmonson, Dean of the School of Education of the University of Michigan, in *The Municipal Year Book* for 1935, will give a picture of the general situation with respect to schools and education:

1. It is estimated that the money expended on schools in 1934-35 was \$475,000,000 less than that spent in 1929-30 and \$332,000,000 less than that spent in 1931-32, the third year of the depression. p. 100.

2. The approximate \$200,000,000 of Federal funds, expended during the past year for the financial support of education, "literally prevented the collapse of thousands of schools and colleges." p. 100.

3. There were 200,000 more pupils enrolled during 1934 than last year and 1,200,000 more than in 1930, in spite of the decrease indicated above in school revenues. p. 100.

4. Although there were a few more teachers in 1934 than the previous year, there were 11,000 less than in 1930. The salary situation for teachers was not favorable in 1934 for about 250,000 teachers, or nearly one in three, received less than \$750 annually and approximately 54,000 teachers, one in sixteen, received less than \$450 annually. Unpaid salaries, outstanding salary warrants, and certificates of indebtedness reached a total of over \$100,000,000. p. 100.

5. As a result of the pressure of financial retrenchment, many school programs had to do away with the following and similar essential services: art, classes for handicapped children, evening classes, kindergartens, music, and playgrounds. p. 101.

PUBLIC LIBRARIES

It was found that there was a decrease in the number of books borrowed from libraries in 1934 as compared with 1933, although the figure was still much higher than in 1929. Such reasons as the following were given for this decrease in circulation: "decrease in the available stock of books and especially the lack of new books; increase in employment; lack of carfare and fear of incurring fines; lack of sustained reading interest among some of the new borrowers of the last few years; more money for commercial entertainment and recreation; continuation of shorter hours and small staffs."¹

What is the situation in your community in this respect? If the same condition is found to be true, what are the

(Continued on page 20)

¹Milam, Carl H., "Public Libraries," *The Municipal Year Book*, 1935, p. 104.

Guiding Young People Collegeward

By JOHN R. SCOTFORD*

ALICE and Ellen are both girls of unusual intelligence and physical vigor. Both came of foreign parentage, and both grew up in an industrial section of a large city. Neither had any natural contact with what might be called the "college tradition."

When Alice finished high school the one thought of the family was to add another weekly pay envelope to the family income so as to hasten the process of paying for a home. Alice was able to get a "good job" in a university office. She has done well—but if only she had the cultural background to match her intelligence she would go far. If the money which has gone into real estate that has since depreciated disastrously in value had been spent on a college course Alice would be living in a different world from that which she now inhabits. But the choice between going to college and going to work was never faced. Alice's parents knew nothing about the real function of higher education; Alice herself had no knowledge of colleges. The battle was lost by default.

Although both belonged to the same church, Ellen participated in its activities much more vigorously than did Alice. Through the church she was thrown with a number of college-trained people. During her high school years she visited several campuses in company with groups of church young people. Thanks to the suggestion of a wise teacher, she assumed that she was going to college. In the minds of her parents the prestige of the church carried over to the college. They questioned the pastor a bit concerning the school which Ellen chose, but there was never any doubt as to whether she was to go. Since taking her degree she has faced the same economic difficulties which have plagued all of her generation, but she has also found that doors are open to her which would be closed if she were not a college graduate.

Helping young people go to college is one of the most ancient and honorable activities of the Protestant churches. In the past this has often been a matter of the minister picking out a "likely lad," fanning the flames of his ambition, and somehow finding the money to start him on a college course. Lending money to students has always been one of the favorite gambles of the clergy. Rare indeed is the preacher who has not at least "gone on the note" of some impecunious collegian.

But in recent years the picture has greatly changed. Today the directing of young people toward college is a vastly larger matter than finding some money with which to meet their bills. And because of the complications which have developed the church is tempted to do rather less about it than in the past.

Certainly the individual congregation no longer feels the responsibility for supporting the denominational college with both students and funds as it did thirty years ago. What was once a straight path from the church to the college has developed into an intricate maze which is particularly confusing to the non-college trained parent. As schools become more and more diversified the question, "Which college?" becomes more baffling.

The increasing variety of educational institutions has inspired an increasing variety of young people to aspire to a college degree. When one cannot even get a job selling books without a college diploma it behooves every ambitious young person to have one. But this praiseworthy urge produces a large crop of collegiate misfits. There was the boy from a conservative home who was sent to Columbia because he could get a scholarship and it had a good reputation. But he was in no wise prepared to cope with life as it is lived on Morningside Heights, or to acclimate himself to New York City—and so he went home before Thanksgiving. There was that vigorous, emotionally developed girl who entered a woman's college with a traditional curriculum which meant nothing to



GETTING ACQUAINTED WITH A COLLEGE CAMPUS

her. She soon departed. But in each instance—as well as in hosts of others—if some one who had known the young person involved, the parents, and the collegiate life of the country had done a bit of interpreting, a personal disaster might have been avoided.

Our high schools undoubtedly do much toward awakening the ambition of young people to go to college and in helping them to achieve this end. Yet there is also room for the church in this field, for it usually has a more intimate contact with the home. The church school teacher, the leader of youth, the pastor can do much in smoothing the path to college for our young people.

The desirability of going to college can be taken for granted so far as our high school youth are concerned. Those who possess a reasonable mental equipment want to go. The question which bothers them is "Can I do it?"

It takes faith to go to college—especially if none of your family and few of your friends have been there before you. It requires social confidence, intellectual courage, and cash. But granted the former the latter can usually be had. It is the privilege of the church to lead young people to believe in themselves. Here is one place where we may well harness our religion to reality so as to see what it is good for. Matching one's self against the opportunities of college can be a religious experience. The church should be a source of power to the individual young person.

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A more definite task is to give our young people a reasonable notion of what a college course should do for one. Obviously it no longer qualifies one for the supposedly sumptuous life of the bond salesman. On the economic side a college degree is a prerequisite for many jobs, but it carries no assurance of getting one any job. One is hopeless in many areas without it, but not necessarily blessed with it.

The church is in a particularly favorable position to show young people the non-economic blessings which flow from a college course. The best arguments for colleges are the persons they produce. The church offers the finest opportunity for informal contacts between college trained men and women and youth of a sort which will reveal the deeper rewards of higher education. The school teacher makes a living out of his education; many church people make an interesting life out of it. Our young people need to see that side of the matter.

Helping young people to choose the right school is another privilege of the church. Our country has all sorts of schools for all sorts of young people. The danger is that when youth is left to its own devices it may make its choices on a trivial basis—going to a particular institution because it is handy, or because one's friends have gone there, or even because it has a good football team. The wise worker with young people will try to diagnose each individual and then seek to direct him to the right school for his particular needs. Here is a chance to exercise much wisdom and discretion.

Usually our colleges need much more interpretation to the parents than to the young people, and many fathers and mothers are more willing to listen to the church than to the school.

The great trouble with many parents is that they do not know "what it is all about." Rarely do fathers and mothers without academic connections really understand the function of the liberal arts college. One mistake is to think of it wholly in terms of vocational training. "Why should we send John to school when he does not know what he wants to be?" is a common attitude. Under this philosophy every young person is supposed to have a very definite goal before him. But some parents go to the other extreme and think of college as a place where young people have a good time and finally emerge with a lot of valuable business connections. And there are both parents and young people who react away from this attitude and object to college because it is "not serious enough."

Probably the best corrective of these notions is some knowledge of the more wholesome variety of college people. The notion that a young person should start out in life with one unswerving aim can best be exploded by recounting the vocational experience of many of us who have pursued a variety of ambitions in the endeavor to find out why we were born. When it comes to the frivolity of campus life it is well to remind parents that the rest of the students are very much like their own sons and daughters in that while they cherish serious purposes they also find it expedient to conceal them from the public gaze by a mask of silliness.

In interpreting the college to both young people and parents there are a number of specific things which a church can do.

Expeditions can easily be organized by which young people and even parents can be given rather revealing

glimpses of campus life. When the writer was a pastor he repeatedly made arrangements by which small groups of young people were not only shown the buildings but had the privilege of eating in the dormitories and sharing in the life of a college generally. Although the aim of these excursions was to give the young people some notion of college life in general the particular schools visited were glad to welcome them.

Much can also be done through "college night" programs when young people tell of the schools which they are attending and what they are getting from them. Such demonstrations give parents some new ideas.

Another device is welcoming deputations from near-by colleges. We would arrange for a team to come on Sunday to meet various church school classes, address the church service, and then be entertained in those homes where they "would do the most good."

Although backgrounds can be built up through general meetings particular difficulties are best met through private conferences with the young people and their parents on the part of the pastor and others interested in young people. This takes time, but the results are most rewarding. Not only are young people helped to make the most of themselves, but both they and their parents are drawn closer to the church as these educational problems are faced together.

What Are the Facts

(Continued from page 18)

reasons for this? What could your group do to assist at any of these points?

RECREATION

"The ninety-six metropolitan districts of the United States . . . contain 54,753,645 inhabitants or 44.6 per cent of the entire nation's population. . . The 44.6 per cent of America's metropolitan inhabitants are squeezed into 1.06 per cent of the land area of the United States."² In light of this statement regarding the congested condition of certain districts of the United States and because of the increased amount of leisure time, the condition indicated in the following statement seems especially deplorable.

"Not counting appropriations of \$5,991,303 made by state relief administrations for work projects in the recreation field, the national outlay for city and county recreation facilities was approximately one-half of that of 1929."³ Is this situation true in your community? What might volunteer leadership do to supplement a program of recreation curtailed by such a drastic reduction of available funds? Has the church any responsibility in providing facilities for wholesome recreation?

"Studies of leisure time services provided by both public and private agencies have been carried on in a number of cities, under various auspices. Among the cities in which studies have been made in 1934 have been St. Louis, Cincinnati, Boston, Reading and Erie, Pennsylvania, Peoria, Illinois, Hartford, Connecticut, and the four Oranges and Maplewood, New Jersey."⁴ A similar study of leisure time services in your community probably would reveal inadequacies, but in so doing undoubtedly would also indicate points at which it would be possible to effect desirable changes.

²Lepawsky, Albert, "Metropolitan Districts," *The Municipal Year Book*, 1935, pp. 128-9.

³Nash, Jay B., "Playgrounds and Recreation," *The Municipal Year Book*, 1935, p. 56 and p. 55 respectively.

"Dull Lists of Courses!"

By HELEN SWISHER*

IT IS all so wooden," said a missionary as a group of conference leaders discussed a presentation of the newer trends and curricula in leadership training. "Of what use are all these dull lists of courses?" she continued. "You take a few courses in the First Series and then some other courses in the Second Series—just one course after another! How can such courses ever help to spread the message of Jesus?"

The obvious arguments might have been given—that better prepared church school teachers would do more effective teaching and help their pupils into clearer concepts of religion as a way of life; that church school teachers should be equally as well prepared for their work as public school teachers; et cetera. Instead, these stories were told:

Mrs. L. is a Negro woman who has taken every leadership course of which she has heard since she enrolled in her first course several years ago in a leadership school sponsored by the colored branch of the Y.M.C.A. She takes these courses not because she is a Sunday school teacher or because she is a devoted member of her church, but because, as a "boarding mother," she has been entrusted with four boys by the county which pays a nominal sum for their support. It is a joy to call in her home and see four lads being reared as fine Christian citizens.

* * * * *

Mrs. M. is an energetic, middle-aged matron. Her husband is the care-taker of a public building. She belongs to a small, struggling, Lutheran congregation. For several years, every Sunday afternoon, regardless of the weather, Mrs. M. has gone out to the county tuberculosis sanatorium to tell Bible stories to little children. One day she said, "My mother died when I was ten and a half years old. My schooling stopped then. I have had to work hard ever since. This is the only chance I have to study. I love these courses. They help me prepare for my work with the children."

It was the time of the annual spring rains in a certain Tennessee community when a leadership training school was being held in the county-seat town. Each evening a rural minister, who had had a limited education, made three precarious "fordings" of streams where bridges were "out," in order to attend the leadership training school. "I need this course on the devotional life," he said. "I must learn how to help my young people learn to worship God more clearly and sincerely."

* * * * *

Mary lives in a farm home, five miles from the nearest village in Mississippi. Because of a heart ailment the doctor has decreed that she must live quietly. However, she has become the center of inspiration for the little rural Sunday school near by. After she had attended several leadership training schools in the county-seat town, she began taking courses by correspondence. What is more, she interested others of her church in doing so. This one young girl has transformed a country Sunday school and made it a place where effective religious education is being carried on.

*Columbus, Ohio.

Bill attended a young people's conference in Pennsylvania. He was beginning to learn to play an accordion. At odd times he slipped away into the woods to practice. The faculty considered him "stupid," the campers thought he was just plain "dumb." Leaders wondered why he had ever been encouraged to come to the conference. Six months later the conference director was in Bill's home city. She met his pastor who told her about Bill. He drives a milk wagon to earn his living, rising very early and working long hours. That summer he saw a poster concerning the conference, and persuaded his employer to give him ten days' vacation that he might attend. Upon his return he went to his pastor, told him he wanted to join the church, and asked for a task in the church. He had only completed the fifth grade in public school. He was made an assistant Boy Scout Master. The minister went on to tell of the transformation Bill had wrought in his own family. There had been brawling, quarreling, and crude living in this home of laboring people. Bill had introduced grace at meals; and a Christian spirit was beginning to permeate his home. And we had thought Bill the dullest person at camp!

* * * * *

"Stories like these are the answer to your question of motivation," interposed the missionary. "This afternoon we talked about ways of motivating leaders so they would want to take these courses. Tell young people stories such as these. They will respond to the thrill of them."

The final story gave Mrs. P.'s experience. As a young mother, Mrs. P. enrolled her son in a beginners' department of a certain Sunday school. She became interested in working with beginners and was enlisted as a helper in the department. Then she began taking courses in the community training school. When the downtown church of which she and her mother were members built a new church building, she became superintendent of its kindergarten in the lovely new building.

Ten years have passed since Mrs. P. first became interested in beginners. She now has the outstanding beginners' department in her city. She is the superintendent of the children's division of her local church school. She has served as chairman of the committee on children's work for her county. She is now chairman of the committee on religious education of the church federation in the large middle-west city in which she lives. She received her training in a community training school.

* * * * *

"Dull lists of courses!" Perhaps, if one sees only the lists. But what of the lives of those who have been motivated by them to attempt worth-while tasks in Kingdom building?

Recognition Day—October 6

A leaflet of suggestions for church and community observance in a fitting recognition of church school leaders. Mailed free on receipt of a three-cent stamp.

INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION
203 North Wabash Avenue, Chicago, Illinois

Council Staffs in Joint Conference

Conference Point, Lake Geneva, Wisconsin

BROADER planning and better coordination of interdenominational work are implied in a joint conference of the staffs of several national interdenominational agencies at Lake Geneva, Wisconsin, June 29 and 30. The purpose of the meeting was chiefly that of fellowship and better mutual understanding of the work of the several agencies. The closer coordination of functions and program activities seems to be indicated from a number of trends.

Needed changes in the direction of a more Christian social order, for which the Federal Council has been striving, are increasingly seen to require an educational approach, particularly a vigorous educational movement among adults and youth. The home missionary enterprise has passed beyond the period of primary emphasis upon

sideration of common interests. They have met a number of times since, and staff members responsible for such functions as research, field administration, and leadership education have also conferred in the interests of coordinating their work and developing common policies. The general joint staff conference was, therefore, a more comprehensive approach to a process which is well under way.

Among the items under consideration were the following: the relation between social education and social action; procedure in merging state councils of churches and religious education; the extension program of the International Council; the preaching mission being planned by the Federal Council; motion pictures; radio; religious drama; religious education in C.C.C. camps; cooperation in the 1936 government census of religious bodies; and education of volunteer leadership for interdenominational work.

The national agencies represented and the staff members present in the conference were as follows:

For the Federal Council of Churches

Dr. Samuel McCrea Cavert, General Secretary
Dr. Philip Allen Swartz, Secretary
Dr. Roy B. Guild, Field Department.
Dr. F. Ernest Johnson, Department of Research and Education
Dr. Worth M. Tippy, Department of the Church and Social Service
Dr. George E. Haynes, Department of Race Relations
Dr. Jesse M. Bader, Department of Evangelism

For the Home Missions Council

Dr. William R. King, Executive Secretary

For the Council of Women for Home Missions

Dr. Anne Seesholtz

For the National Council of Federated Church Women

Mrs. James T. Ferguson

For the International Council of Religious Education

Dr. Harold McAfee Robinson, Acting General Secretary
Dr. P. R. Hayward, Superintendent of Curriculum Development and Director of Young People's Work
Dr. Forrest L. Knapp, Director of Leadership Training and Church School Administration
Mr. Harry C. Munro, Director of Field Administration and Adult Work
Dr. Mary Alice Jones, Director of Children's Work and Radio Education
Mr. Paul D. Eddy, Director of Vacation and Weekday Church Schools
Mr. Otto Mayer, Director of Research
Miss Gloria Diener, Associate Editor, *International Journal*
Miss Lena Knapp, Associate Director of Leadership Training



the planting of new churches, and is increasingly concerned with improving program and meeting social needs, largely an educational undertaking. The program of women's work in the church is also recognized chiefly as a phase of adult education. Christian education, likewise, is being interpreted by agencies responsible for it as much more than an instruction or indoctrination process. To be effective in changing persons, education must be centered in current experience and so deal in a realistic manner with issues of everyday living and with complex social problems.

As a consequence, functions or program elements which were once distinct and easily allocated to independent agencies are now converging into complex and inter-related processes. The first step to be taken in meeting the situation is for the staffs of these agencies to become acquainted personally and professionally, and to plan their work for mutual re-enforcement. Such was the recognized background and the purpose of the conference of national interdenominational staffs, June 29 and 30.

The process of inter-staff consultation really started in November, 1933, when Mr. Russell Colgate, President of the International Council of Religious Education, invited the executives of several interdenominational national agencies to a conference for mutual acquaintance and con-

"The Church Presses On"

The interdenominational emphasis for 1935-36 will lead many churches to restudy their task, to experiment with a better schedule and a more unified program, and to prepare themselves to help launch a great extension program next year.

Full suggestions for making this emphasis effective are given in a new pamphlet entitled *The Church Presses On*. Send for it.

Price 5 cents

International Council of Religious Education
203 North Wabash Avenue Chicago, Illinois

Pioneering in Illinois

By WALTER R. CREMEANS*

WE ARE feeling something of the thrill of adventure in organized Protestantism in Illinois. We are trying to push out toward the outposts of a new situation with a program that will bring new meanings of the Kingdom of God to our state. This has been brought about through our realization that old machinery and programs were not adequate. The immediate cause was the economic debacle of 1929. At that time Illinois had two interdenominational organizations which covered the same territory geographically. Likewise they often found it difficult to distinguish between their real fields of service. This situation was not unlike that which confronted the religious forces of many other states. We had a new Illinois Council of Churches organized in the enthusiastic days of prosperity. It had scarcely had time to define its purposes or get itself recognized as a legitimate activity of the churches before the evil days of increasing annual deficits came upon it. The older organization, the Illinois Council of Religious Education, had been in the field for many years and was a well-established, generally recognized agency of the churches. For many years it had a place in the budgets of the Sunday schools, and its state, county, and city conventions were on the accepted calendar of our church life. But by 1930 it was also suffering very noticeably from undernourishment. One by one the staff was decreased and cheaper quarters had to be sought.

However, in the minds of many of the leaders of the state, there was something more fundamental than the economic symptom that was back of the illness of both these organizations. It was not merely a financial matter, nor was it the fact that both organizations were trying to cover the same field and constantly getting in each other's way. Thinking ministers and laymen were feeling that a new approach to a problem that was vastly different, in some respects at least, from the problems of ten, twenty-five, or fifty years ago, must be made.

At least three problems faced them that must be met at once. *First* there must be created a sense of unity and a completely new organization. The two existing organizations must be merged. Neither one should be continued as such or allowed to dominate the new organization. Not even their names should be perpetuated. Fortunately the leaders in both groups were unanimous in their views on this question. They called meetings and formally voted to merge and appointed a Committee of Ten, five from each, to carry on and effect the merger. At their first meeting the representatives of these two groups unconsciously sat down at the table arrayed against each other. They realized that one of their first tasks was to divest their minds of past alliances and think wholly in terms of the new organization and the new task. They were not only to do this among themselves but to lead the churches of the state to feel the same thing. No difficulty was encountered in securing the approval of the denominations. In a few months the new organization was endorsed by Baptist, Church of the Brethren, Congregational-Christian, Disciples of Christ, Evangelical Church, Evangelical Synod of North America, Methodist Episcopal, Presbyterian, United

Brethren, and United Presbyterian churches. Others are also approving the plan and appointing their representatives. On February 1, 1935, the officially appointed delegates of denominations and councils met in Springfield and completed the organization. The name chosen was The Illinois Church Council.

The *second* problem was to engage the leadership and support of men and women in Illinois who were willing to see the task of organized Protestantism in its present-day setting. We have a population of over seven million persons, including the second largest city in America. Of these people less than half are identified with the church. There are more than 150 organized denominations with two or more congregations in our state. We have twenty-two cities of 25,000 or more population. We have vast rural areas that are almost unchurched. We have large communities so over-churched that under present conditions the future of organized religion is almost hopeless. We have large industrial and rural areas where as many as forty per cent of the people are dependent upon some form of relief. These are only a few of the facts we have to face in our task of Kingdom building in our state. Surely it is pioneering in a real sense. It is enough to challenge the best in the religious life of our churches. We were fortunate in securing as our General Secretary, Rev. Charles E. Shike, a Methodist minister, who has had extensive experience in interdenominational work in Kansas City and in rural areas of three states. He sees the task in the light of its new pioneering significance. While free from any hampering backward looks, he sees the values in the old organizations and is trying to conserve them in his realistic view of the present-day problem. Fortunately the leaders in the various denominations are rallying to his support in a most encouraging way.

The *third*, and most important, problem was to build a program that really gets down into the roots of our needs in Illinois today. We are trying to keep our ideas liquid in this matter. We realize that there is nothing more obstinate than the problem of a hardened, dogmatic scheme set up to meet a former situation which insists on being adopted without amendment in a vastly changed situation. One of the first things done was to set up seven departments or fields of endeavor. They seem to be of paramount importance in the work of the Kingdom of God in the Illinois of our day. They include Children's Work, Youth Movements, Evangelism and Training, Christian Cultural Environment, Social Justice, Community Strategy, and World Fellowship and Missions. As growth demands these will be changed to fit the needs of the time. In order to cooperate effectively with the denominations their specialists are made a part of each of the above departments where their leadership and wisdom will be most valuable. Close cooperation is maintained with the state university and the state denominational colleges in their community activities.

The following schedule of activities was set up for the year 1935. It is only a beginning and already many changes and additions have been made. Thus far the re-

*Minister, Westminster Presbyterian Church, Springfield, Illinois.

(Continued on page 40)

The Consecration of Church School Teachers

By VICTOR M. RHEIN*

THE dedication of the church school teachers is a ceremony that well deserves a growing recognition. It gives individual teachers a sense of their purpose and mission. If properly conducted it gives them a feeling that they are a part of a great and dynamic faith. Furthermore, it does the one thing that is vitally needed in many of our present-day churches: it brings to the attention of the congregation the fact that a church school is being conducted, and that it is an essential part of the church's educational task. In many present-day churches that fact is so inadequately realized that for all practical purposes the church school might as well not exist for a large proportion of our constituency.

In the preparation of this service the writer has attempted to bear in mind as many individualities of local churches as possible. In case the service does not fit into the needs of any individual church the pastor or the church school superintendent may use the material as a springboard for the preparation of a better adapted service.

It is hoped that this program will take the place of the regular morning worship service. Picture a church school staff spending all of Saturday afternoon and Saturday evening on a retreat, discussing curriculum materials, teacher's methods, aims, purposes, et cetera, and assembling on Sunday morning in the consummate act of dedicating their lives in the service of the church school as a consecrated body of teachers for the ensuing year. Every effort should be made to have in attendance all church school pupils, their parents, the regular congregation, and the officers and teachers of the school.

ORGAN PRELUDE: "Largo," Handel

PROCESSIONAL HYMN: "Holy, Holy, Holy"

(Led by the choir if possible. In case the choir cannot enter the choir loft from the aisles of the church the processional may be led by an older boy bearing a large Christian Flag. Every member of the church school staff should be in the procession. Special seats should be reserved in the front of the church.)

CALL TO WORSHIP (Congregation Standing)

MINISTER: To those who believed on him, Jesus said: "If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free."

PEOPLE: The mercy of the Lord is from everlasting to everlasting upon them that revere him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them.

INVOCATION AND LORD'S PRAYER (Congregation Seated)
Response by Choir: "Hear Our Prayer, O Lord"

PRAYER (Unison):

Almighty God, Thou Holy Lover of my soul, when Thou comest into my soul, all that is within me shall rejoice. Thou art my glory and the exultation of my heart; Thou art my hope and strength in the day of my trouble. Set me free from all evil passions, and heal my heart of all inordinate affections; that being inwardly cured and thoroughly cleansed I may be fit to love, courageous to suffer, steady to persevere.—Thomas á Kempis (1378-1471)

ANTHEM: "As Torrents in Summer," Elgar

OFFERING:

Offertory Music: By the choir, a solo, or the organ
Prayer of Consecration

SCRIPTURE

HYMN: "Lord, Speak to Me, That I May Speak"

SERMON

(The thought should cover some phase of the educational task of the church. Any one of the following subjects, or corollary subjects, may be used: "The Unique Place of the Church"; "The Teacher in the Midst"; "The Teaching Church"; "Teaching for Character"; "Teaching for Social Awakening.")

HYMN: "Breathe on Me Breath of God"

SERVICE OF DEDICATION

PRAYER (Unison):

Almighty God, who pourest out thy Spirit for all who desire it, deliver us when we draw near unto thee from coldness of heart and wanderings of mind, that with steadfast thoughts and kindled affections, we may worship and serve thee in spirit and in truth. Amen.
—Adapted from William Bright.

CHARGE TO THE TEACHERS—By the Minister (Teachers Standing):

As teachers you move in a long procession of men and women who have carried an unbroken stream of light and influence into the world. Furthermore, you stand as a connecting link between what is and what can and ought to be.

You have been chosen to the noble art of teaching. As a teacher you stand in the tradition of that Master Teacher for whom men and women were of supreme importance. You have entrusted to your care and guidance the sacred souls of human beings. Living personality is the clay upon which you creatively work. You are not called to shape your pupils to your will. You are not called to make them replicas of yourself. You are asked to provide the conditions under which these growing personalities may develop in accordance with the laws of their own being.

It is your privilege to teach boys and girls. Their growth and enrichment are the criteria by which you judge your success or failure. The subject matter is important, but secondary; it is never to be considered as an end in itself but as a means for enriching the lives and stimulating the minds of your pupils.

It is your duty to know and understand your pupils; to lead them to understand themselves; to assist them in developing a consciousness of God and an attunement of their lives with him; to lead them into companionship with Christ and an increasing growth in his likeness; to assist them in understanding the Kingdom of God, and to stimulate them to share in the building of a social order which will be in harmony with it.

VOW OF THE TEACHERS (Read in Unison):

We accept the call to service and the challenge of duty. We acknowledge our sacred duty to teach these children that they are the sons and daughters of God, that they not only owe their existence to his creative powers, but likewise they owe their service and allegiance to him. We believe that men can only achieve the highest way of life as they recognize the relationship they bear to God, and willingly and joyfully make their wills and purposes conform with his Eternal will and purpose for the universe.

We believe in the Christian Way of Life and strive to provide the conditions in which the lives of our pupils may increase in Christlikeness. Because there are limitations upon their increasing Christlikeness in the world as it is, we believe it is our duty to strive to create a more Christian social order so that personality may thrive rather than be thwarted.

We realize the profundity of our task and humbly acknowledge our limitations. But we are confident that by careful study and preparation, with the cooperation of each member of the staff, and by the support of the members of the congregation and the parents of our pupils, these duties placed upon us can be faithfully fulfilled.

CHARGE TO THE CONGREGATION—By the Minister (Congregation Standing):

From the very dawn of the religious attitude in the heart of man there has been some form of educational enterprise for the sharing of its dynamic. Much of that dynamic has been caught as well as taught. Neophytes have grown up in the fellowship of groups that were wholeheartedly religious in their spirit and genuine in their way of life.

The instruction and guidance given the children of our parish, if properly motivated, must be rooted in a fellowship that is vital and meaningful. Our ideal is to see these children grow up as Christians and never know themselves to be otherwise. The task of guiding the youth of our church is not alone the

(Continued on page 35)

*Minister, First Congregational Church, South Norwalk, Connecticut.

Suggestions for Building Worship Programs

OCTOBER SUGGESTIONS FOR THE PRIMARY DEPARTMENT

By Amy Clowes*

THEME FOR THE MONTH: *The Child and His World*

To the Leader

In these first few weeks of the church school year, boys and girls will be facing anew the ever-present problem of learning to live together. The wise teacher will realize the importance of helping them to manage certain routine details so well that they can carry on their activities in the atmosphere of serenity and happiness which the primary child needs. Greater progress will be made in this attempt and greater value will come to the children if they are given a voice in the procedure. They can help in building their laws or code for keeping their room orderly and for getting along together. The worship services for this month are being planned in the hope that they may heighten the consciousness of need for law and order as the children begin to recognize their relationship to orderly processes in the cosmic and social world of which they are a part. We hope, also, that through them they may develop a better understanding of the interdependence of all, and that they may see God wherever love and goodness are operating in the social and physical world.

Because the children have been out of doors a great deal during the summer, it seems fitting to consider the laws of nature first. If we can open up to the children during the first two Sundays some of the mysteries and wonders of the operations of the universe, they may then be ready to consider during the next two weeks their need to keep the laws of nature and of social living.

The suggested emphases for October, then, are as follows:

FIRST SUNDAY: *The Wonders of the Universe*

SECOND SUNDAY: *The Laws of the Universe*

THIRD SUNDAY: *Learning to Keep the Laws of Nature*

FOURTH SUNDAY: *Making Our Laws for Living Together*

In attempting to help the children to become conscious of the operations of the world, it will not be necessary nor wise to theologize about it. We need not worry lest the children fail to do so. We need not seek to develop fixed ideas about God and his relationship to the world. We do need a personal experience of God at work in the world. We need also to have accurate information about the ways in which nature operates. We need to consider the dependability of natural forces and at the same time their variations—the beauty and joys of the world, and also some of the tragedies and the sorrows. Nothing can take the place of honest discovery in this realm. As leaders in this task, we have special need of four things.

1. An accurate understanding of elementary science.
2. Assurance that the primary child's natural inclination toward awe and wonder and reverence will help him more than any moralizing we can do.
3. Confidence that the universe is its own best interpreter.
4. A questioning spirit and a desire that teachers and pupils be real seekers after truth and not just bearers of what we think we know.

*Evanston, Illinois.

CONVERSATION TOPICS IN PREPARATION FOR WORSHIP

1. Cycles—of a drop of water, of day and night, a seasonal cycle, or the movement of the planets.

2. What people have discovered about the laws of health.

Incidents illustrating the need for regularity in sleeping and eating habits, the importance of securing enough sleep, fresh air, exercise, and so on may be supplied by the teacher in addition to those the children are able to give out of their own experience. These and similar questions may be brought up for consideration. How do you feel when you stay up too late at night? When you eat too much candy?

3. What is good or bad for one helps or harms others.

Through questioning and relating incidents, the children may be helped to see the importance of cooperation in keeping laws that are made for the good of all. These incidents may be helpful.

When one or two children are careless and catch cold, others may take it from them.

When one or two fail to keep the laws of the schools, others are disturbed by it.

When all of the people have work, they can all buy what others have to sell.

When all people have clean comfortable homes, diseases are not so likely to start.

This incident may be related: A few years ago infantile paralysis had spread into many of the finest homes in the country. It was discovered that the disease had started in the tenement sections in Brooklyn where the houses were poor and the children had not food enough to eat.

Discussion of our present situation may be helpful.

Fire and flood protection for one helps others.

Many years ago in Philadelphia people who paid a fire tax had signs on their houses. The firemen did not have to put out a fire in any house unless it showed that the one who lived there had paid his fire tax. But after a while the people in the city found that didn't work very well. For if one house burned, the houses nearby caught on fire too. So they had to plan a new way. They discovered that the only way that all might be safe was for firemen to put out every fire no matter where it started.

4. Things which work for good or bad depending on our use of them.

Gas—good when used for heating; bad when used in war.

Airplanes—good when used to carry mail and serum for sick people; bad when used as bombing planes.

Throughout all of these discussions the leader will need to help the children to see that the world in which they live is very largely one of law and order, and to discover that social laws are made for the good of all and that if they are to be effective they must be kept by all.

ACTIVITIES WHICH MAY HELP TO PREPARE FOR WORSHIP AND MAKE IT MORE MEANINGFUL

1. Select one star and watch its movement for a month.

2. Draw or paint the moon each evening in order to show its phases during the month.

3. Watch and report one's shadow at noon each day of the month.

4. Take a trip to a planetarium or observatory.

5. Make an aquarium or museum.

6. Write poems and psalms.

7. Illustrate a poem or song.

8. Dramatize a cycle—of seeds, day and night, seasons.

9. Collect for the bulletin board pictures and items illustrating incidents which have resulted when people have failed to keep natural laws: i. e., train and automobile accidents, spread of contagious diseases, floods, and so on.

10. Make a similar collection illustrating what has happened when precautions have been taken.

11. Make a code for their life together.

HELPFUL REFERENCES FOR THE LEADER

A Handbook of Nature Study by Anna Botsford Comstock (B. C. Comstock Publishing Co.)

Exploring God's Out-of-Doors by Rebecca Rice (Pilgrim Press)

The Child and the Universe by Bertha M. Stevens (John Day Co.)

When the Stars Come Out by Robert H. Baker (Viking Press)

It will be noted that suggested source materials, from which the leader may choose, are given for all of the Sundays. A detailed program, however, has been worked out for October 20.

October 6

THEME: *The Wonders of the Universe*

SONGS: "For the Beauty of the Earth"

"This Is My Father's World"

"We Thank Thee, O Our Father"

We thank thee, O our Father,
For all thy loving care;
We thank thee that thou madest
The world so bright and fair.
We thank thee for the sunshine,
And for the pleasant showers,
And O, our God, we thank thee,
We thank thee for the flowers.

And whether in the city,
Or in the fields they dwell;
Always the same sweet message
The fair sweet flowers tell.
For they are all so wonderful,
They show thy power abroad,
And they are all so beautiful,
They tell thy love, O God.

—Anonymous. Music may be found in *A First Book in Hymns and Worship* by Thomas.

"The Universe" or "The World," in *Little Songs for Little People* by Georgia Perry (John Church Co.)

POEMS: "The Gift of Sun," by Rebecca Rice

After the rain the sun shines forth
So warm, so bright,
I have to say a little prayer.
Thank God for light;
The golden light that cheers the world
And brings the day,
That coaxes flowers from the ground
Along the way:
God, I thank thee for thy power,
And for thy love,
I thank thee for thy gift of light,
The sun above.

—From *The Mayflower*, Congregational Publishing Society. Used by permission.

The Wonderful World by W. B. Rands.

SCRIPTURE: Psalm 24:1, 2; Psalm 98:1a; Psalm 92:1, 2.

STORIES: "How Neesima Wondered and Found Out," in *A Second Primary Book in Religion* by Elizabeth Colson.

"The Glory of the Sky," in *Exploring God's Out of Doors* by Rebecca Rice.

PICTURES: "When I Consider Thy Heavens," W. L. Taylor

Photographs in *The Child and the Universe* by Bertha M. Stevens.

October 13

THEME: *The Laws of the Universe*

SONGS: Those selected for October 6.

POEMS: "Good Night and Good Morning" by Lord Houghton, in *A Treasury of Verse for Little Children* by M. G. Edgar. (Thomas Y. Crowell Co.)

A fair little girl sat under a tree,
Sewing as long as her eyes could see;
Then smoothed her work and folded it right,
And said, "Dear work, Good-night! Good-night!"

Such a number of rooks came over her head,
Crying, "Caw! Caw!" on their way to bed:
She said, as she watched their curious flight,
"Little black things, Good-night! Good-night!"

The horses neighed, and the oxen lowed,
The sheep's "Bleat! Bleat!" came over the road:
All seeming to say, with a quiet delight,
"Good little girl, Good-night! Good-night!"

She did not say to the sun, "Good-night!"
Though she saw him there like a ball of light;
For she knew he had God's time to keep
All over the world, and never could sleep.

The tall pink foxglove bowed his head—
The violet curtsied and went to bed;
And good little Lucy tied up her hair,
And said on her knees her favorite prayer.

And while on her pillow she softly lay,
She knew nothing more till again it was day:
And all things said to the beautiful sun,
"Good-morning! Good-morning! our work is begun!"

"The Rainbow Fairies" by Lizzie M. Hadley, in *A Treasury of Verse for Little Children* by M. G. Edgar.

Two little clouds one summer's day
Went flying through the sky,
They went so fast they bumped their heads,
And both began to cry.

Old Father Sun looked out and said,
"Oh, never mind, my dears,
I'll send my little fairy folk
To dry your falling tears."

One fairy came in violet
And one in indigo.
In blue, green, yellow, orange, red—
They made a pretty row.

They wiped the cloud's tears all away,
And then, from out the sky,
Upon a line the sunbeams made,
They hung their gowns to dry.

SCRIPTURE: Psalm 33:5b; Psalm 126:3; Psalm 9:1; Genesis 8:22.

STORY: "Luther Burbank" in *Exploring God's Out-of-Doors* by Rebecca Rice.

October 20

THEME: Learning to Keep the Laws of Nature.

SONG: "This Is My Father's World" "A Social Hymn for Children," by Jeanette Perkins.

SCRIPTURE: Galatians 6:2; Romans 14: 7a; Galatians 6:10.

STORIES: "Edward Trudeau," or incidents taken from *Microbe Hunters* or *Hunger Fighters* by De Kruijff.

PICTURES: Of people obeying laws.

October 27

THEME: *Making Our Laws for Living Together*

SONGS: "This Is My Father's World" "A Social Hymn for Children"

SCRIPTURE: Proverbs 6:6-8; Psalm 86:11a.

STORIES: "How Corwin Chose His School" or "The Boy Who Didn't Need to Be Told," in *Primary Worship Guide* by Jeanette Perkins.

October 20
Detailed Program

Activities 9 and 10 may be helpful in preparing for this worship service. Topics 3 and 4 should provide helpful conversation material.

SCRIPTURE: Read suggested passages as illustrations of these discoveries.

SONG: "This Is My Father's World"

PICTURES: Show pictures of people who are learning to obey laws of nature.

STORY: "Edward Trudeau"

Years ago people did not understand God's laws for health as we do now. They did not know, for instance, that if someone were sick with a contagious disease he could give it to a well person. It is a law of life. There are ways of keeping well and doctors and scientists are finding out more about them all the time. This is one way that we know God cares about people being well. Edward Trudeau lived before people had discovered this law about contagious diseases.

Edward Trudeau's brother was very sick with tuberculosis. Edward took care of him for many weeks. When the brother was too sick to go downstairs, Edward took his meals to him; when he felt well enough to go, Edward carried him on his back. Sometimes the sick man needed things in the night; and, in order that he might always be on hand to help him, Edward slept in the same room and sometimes in the same bed. This was very bad for him, but he did not know that.

Always the windows were kept down. "The outside air must never reach the sick man," the doctors said. "It would be very bad for him." After many weeks Edward's brother died and Edward decided to become a doctor. "In tending my brother I have learned many things," he thought. "If I am a doctor I can help those who need me."

He studied hard and in a few years became a doctor. He married and went to New York City where there were many people. For some time he worked very hard caring for the sick, but he did not feel well himself. His long hours of work made him very tired. At last, he went to a doctor who examined him carefully. The doctor shook his head sadly.

"I am sorry to tell you," he said, "but it is tuberculosis."

The doctor was sure that he could not get well. Edward was sure that there was no chance for him either. He was very unhappy when he thought about his wife and little child. They, too, were sad; for they thought that he could not get better.

"If I have only a little while to live," he thought to himself, "I will spend that time doing the things I like to do best. I will find happiness if only for a short while."

Edward Trudeau loved the mountains and the out-of-doors camp life. He loved to ramble about in the warm sunshine and smell the spicy scent of the pine and fir trees.

"I will go to the mountains," he said, "and there I will die."

But he did not die. Fresh winds blew over the mountains and the hot sun poured down upon them all summer long. Edward grew stronger and began to eat and sleep as he had not done for years. He had gone to the mountains in the spring and by September he had gained fifteen pounds. He was feeling much better.

When fall came he went back to the city, but there things did not go so well with him. He lost weight and began to cough. He wondered whether going back to the mountains would help him, and he decided to try it again. To his great joy he again became much better.

"The fresh air and the sunshine here in the mountains are helping me," he wrote to his wife. "I believe that if I stay here I shall get well."

"I will come to you," his wife wrote back.

It was a hard journey for Mrs. Trudeau and the two small children. The smaller one was a little

baby. The snow fell and they were very cold, but at last they reached the hunting lodge where Dr. Trudeau lived. The wood crackled on the hearth and the sparks shot up the chimney. Warm food was waiting for them, and it was not long before they were comfortable. The children were tucked into bed and Edward Trudeau and his wife soon followed them, for they, too, were very tired. The next morning the sun shone on a glittering white world. And in the high cold air of the mountains Trudeau stayed until he became a well man. People thought he would leave then, but no, "I will stay in these mountains," he said. "They have brought new life to me. I will stay and take care of sick people here."

There was no other doctor there and the people were glad he had decided to stay.

Edward Trudeau did a great deal of thinking about his own sickness and wonderful cure.

"If sunshine and fresh air cured me," he said, "they will do the same for others. I will build a place where people may come to grow well. I will study this disease and find out what is the best way to prevent and cure it."

Even then he did not know that one person could take the disease from another, but he studied all that he could find which had been written about the disease. Another scientist was working upon the same thing. He had discovered that a germ caused the disease. Trudeau made experiments with these germs and found that the disease could be spread from one person to another.

He found there were ways of killing the germ. One was to live in the sunshine. Another was to breathe plenty of fresh air. Still another was to eat plenty of the right kind of food. These were some of God's laws for health which he discovered. He also found out that the same things would keep people from being sick.

Since then hundreds of people have been saved from sickness and death because Edward Trudeau discovered that by using God's great gifts of sunshine and fresh air we can work with God in keeping our bodies well.

—From *Exploring God's Out-of-Doors*, by Rebecca Rice. Copyright, The Pilgrim Press. Used by permission.

SONG: "A Social Hymn for Children," (Tune: "O Word of God Incarnate," Aurelia)

We thank thee, God, for eyes to see
The beauty of the earth,
For ears to hear warm words of love
Or happy sounds of mirth,
For minds that find new thoughts to think,
New wonders to explore,
For health and freedom to enjoy
The good thou hast in store.

Help us remember that to some
The eye and ear and mind
Bring sights and sounds of ugliness,
And only sadness find;
Help us remember that to them
The world has seemed unfair:
That we must strive to bring to them,
The beauty all may share.

Oh, may our eyes be open, Lord,
To see our neighbors' need,
And may our ears be kept alert:
Their cries for help to heed:
Make keen our minds to plan the best
For one another,
That all the world shall be at last
One friendly neighborhood.

—JEANNETTE PERKINS. From *The Pilgrim Elementary Teacher*, Congregational Publishing Society. Used by permission.

Use incidents in local situations or the following:

For five years in Jubbulpore, India, there was a terrible plague. It was caused by the fleas which carried the disease from rats to people. Finally there was a great campaign and many rats were caught in traps and killed. At the same time electric lights were put in, even in the crowded cities, and the whole city was lighted. This helped, too, to rid the city of rats and in the last seven years the plague has almost entirely disappeared.

PRAYER

OCTOBER SUGGESTIONS FOR THE JUNIOR DEPARTMENT

By Violet W. Johnson*

THEME FOR THE MONTH: *How Laws Help Us to Work Together*

Some Thoughts for the Leader

THE LAWS OF LEARNING APPLIED TO WORKSHIP:

The study of psychology and the observation of the teaching process have revealed a few laws to guide us in the task of religious training. Too much have we applied these laws to the work in the classroom

alone, and failed to realize that they are being used constantly, whether consciously or unconsciously, in every avenue of life. It may be helpful to consider the three most important laws: namely, the *Law of Readiness*, the *Law of Exercise*, and the *Law of Effect*, as they apply specifically to the question of training in worship. This month, then, we shall discuss the first law; and in the next two issues, the two remaining ones.

The *Law of Readiness* may be briefly and simply stated in this way: When one is ready to act or respond in a certain way,

to do so is satisfying; when one is unready, to do so is annoying or at least not satisfying. Thinking of it in connection with worship, when one is unready for worship, it is rather unlikely that any significant religious experience will take place, which leads us to stress the necessity on the part of those who are responsible for the worship services for being watchful and taking advantage of every indication of readiness, and for refraining from trying to force the worship experience.

Conditions in the room and conditions

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within the junior himself may make the situation unfavorable, and the worship service unpleasant or meaningless. Therefore, the leader may need to remind herself very often of suggestions such as these: Try to avoid distractions and interruptions; see that there is quiet, order, and some thing of beauty in the room; do not have announcements and drill in the service; let the leadership be as quiet and inconspicuous as possible; and perhaps often have a period of preparation for the worship service.

October 6

THEME: *We Work Together in Our Homes*

In order to create a feeling among the juniors that they are sharing common experiences out of which the worship programs will be developed, we hope quite naturally, the worship on this first Sunday may well be preceded by a period of conversation.

Since the aim for the month is to help the members of the group to see how laws help them to work happily together in all their relationships of life, it may be profitable to guide their thinking by some questions that will stimulate conversation:

Suppose each one in your community thought only of himself, what do you think would happen?

Do we act just as we please when we come to the church?

What makes your school a friendly, happy place?

In what kind of a home do you like to live? What helps to make that sort of a home?

LEADER: Because we first learn to work together in our homes, we will think about that today as we worship. Shall we be quiet and listen to the music as it calls us to quietness and thoughtfulness and readiness to think God's thoughts with him?

Worship

WORSHIP WITHOUT WORDS: Some familiar hymn of praise, or quiet music

WORSHIP IN SONG: "For the Beauty of the Earth"

PRAYER (in unison):

Dear Father, we thy children pray
For help and guidance on our way.
Reveal thy truth and give to each
Thy blessing of the upward reach.

PRAYER RESPONSE: (To be sung. May be found in many hymnals.)

O hear our prayer and answer make,
This we ask for Jesus' sake. Amen.

OFFERING AND PRAYER OF DEDICATION:

O God, our Heavenly Father,
For all the love we see,
For home and all its beauty,
We bring our gifts to thee. Amen.

LEADER: Shall we read what the Bible says about the boy Jesus in his home?

SCRIPTURE: Luke 2:51-52

SONG: "O Jesus, Lad of Nazareth"

STORY: "The Do As I Please House"

Once upon a time, there lived a family of five, the mother and father, Jack, Janet, and Tom. Their home was not a palace, but just such a home as many of us live in. It was a nice house and had in it everything they needed. The people there should have been very happy, but somehow they were not. Once upon a time they had been very happy, but something had happened, nobody could tell when or what, but they all knew it had happened.

Jack never wanted to do anything he was asked to do any more. He teased Janet every time he went into the house, and Tom also came in for his share. Poor little Tom! He thought his big brother Jack was fine and wanted to follow him everywhere, which made Jack very angry.

But Jack was not altogether to blame for the home's not being happy, for Janet left her things scattered all over the house and when their mother reproved her she pouted and said that she could never do what she wanted to, but had to be working and cleaning up while the other girls were having a good time.

But then even Jack and Janet were not altogether to blame, for Tom kicked and fussed when he couldn't have his way.

Things kept on this way until one morning the mother asked Jack to go downtown on an errand for her before school, when he had planned to meet some boys and play ball.

"Oh, pshaw, a feller can't ever do what he wants to around this house!" and Jack banged his knife and fork down on his plate and started to rush out.

"Wait," called his father. "Come back a minute. I have heard you say that many times before, and I have heard Janet and Tom say it too, so I have a proposition to make you all. Let each one of us do exactly as we please from now on. If any of us are asked to do something we don't want to do we can just say so, and nobody is to complain if the others don't act to suit him. What do you say to that proposition?"

"Bully!" cried Jack. "Does it start now?"

"Yes."

"Fine!" echoed Janet.

"Goody, goody!" and Tom clapped his hands in glee. Nobody could tell him to wash his hands, or do anything he didn't want to do.

Jack rushed off to his ball game without bringing in the wood. Janet left her bed unmade and the dishes unwashed to run over for Mary and walk to school with her. Tom didn't want to go to school, so he went out into the back yard where he was building a little house for his dog.

Everybody had a fine time all the morning and came in for lunch as hungry as bears.

"Oh!" cried Janet when she reached the dining-room door, for instead of the hot lunch which usually waited for them, the table was just as they had left it at breakfast, soiled dishes and the remnants of breakfast still on the table.

Jack and Tom were right behind her, and they all rushed into the living-room looking for their mother. Surely she must be sick, for nothing like this had ever greeted them before! When they entered the living-room there she sat in an easy chair reading a book.

"Why isn't lunch ready?" inquired Jack. "I'm in a great hurry. The fellows are practicing for a match game with the seventh grade next week."

The mother looked up from her book long enough to say, "I didn't feel like cooking any lunch today; you'll just have to eat what you can find."

The three tramped out to the kitchen and ate what cold food they could find; but it wasn't good, and there were soiled pans and bowls around. They ate in silence, wondering how it happened that their mother didn't want to cook lunch. They had never heard her say even once that she didn't want to do it. There was just one little cocky left in the jar and everybody wanted that, but Tom got it first and went off eating it.

Jack and Janet hurried back to school and Tom went back to the yard. The dog house was finished and there wasn't anything else he wanted to do. There was nobody to play with. He began to wish he had gone to school, but he couldn't go now for the teacher would want his excuse for being absent all the morning, and of course he hadn't any except that he didn't want to go. So he went off down the street to watch some men building a house in the next block. While he was there he saw his mother drive off with Mrs. Moore. They passed by where he stood and his mother waved her hand at him, but didn't say a word about where she was going, or when she would be back.

Jack stayed away until almost night, playing ball with the boys, and Janet went somewhere with her friends. When they all came in the house was still in disorder; the table was just as it had been left in the morning and their mother and father were both gone.

They pretended it was fine—nobody to ask if they had studied their lessons, or to remind Janet to do her practicing, or to ask Jack if he had brought in the wood, or Tom if he had washed his hands. They thought of course their mother would be home soon and get a hot supper, for with no lunch to speak of they were famished.

The house was chilly now that night had come on. A fire would have felt good, but there was no wood. It was funny how cold and cheerless the living-room looked with no fire and with the papers, books, sweaters, and balls scattered all over the floor, and no mother or father there! Just when they were beginning to feel very desperate they heard the car drive into the yard and they all ran to the door. Their mother and father came in, talking and laughing together just as though everything wasn't all wrong.

"Hello, kiddies!" called their father. "Think we were lost? Mother and I have been wanting to eat a meal at the new hotel and we thought we'd just try it tonight. It was great fun. Too bad none of you were here to go with us."

Not a word was said about their supper, so one by one they stole out to the kitchen and ate what they could find. Nobody reminded them that it was bedtime, but at last they crawled into beds that were just as they had gotten out of them in the morning. Jack announced before he went that he was going fishing at six the next morning and wanted to be waked in time.

"Why didn't somebody wake me up?" he stormed next morning when he found he had slept until seven-thirty. "You all knew I wanted to go fishing. I told you so last night!"

"Nobody wanted to get up so early to wake you," answered his father, and there was nothing Jack could say, for he had agreed with joy to the proposition that everybody should do as he pleased.

The mother didn't get up for breakfast. She said she was tired of getting up and wanted to rest. The father said he was going downtown for breakfast. As he was leaving, Tom reminded him that he had promised to take them all down to the lake fishing that af-

ternoon. "Well, the Browns have asked mother and me to ride into the city with them this afternoon, and we've decided that we would rather do that, so we are not going fishing."

There was some fruit and a loaf of bread the grocer had left on the kitchen table, so Jack and Janet and Tom made their breakfast on that. Jack went off to find the boys and hear about the fishing trip he had missed. Janet went over to Mary's, and Tom to play with the boy next door, but somehow none of them felt very happy. They came in for another cold lunch just in time to see their mother and father drive off with the Browns in their big car.

The three went into the dining-room and sat down. They looked around the disordered room with its dirty dishes and cold scraps of food, and for a long time nobody spoke.

"Gee," said Tom at last, "I wish mother would want to cook us something else to eat! I'm so hungry."

"Same here," echoed Jack.

"And it is Saturday and I haven't a dress fit to wear tomorrow," sighed Janet. "I left my good one lying on the floor, and it's all wrinkled up."

For a long time nobody spoke. Jack and Janet and Tom looked around the room again.

"I guess there are two sides to this doing as you please," said Jack.

"There are," said Janet. "To make a home you like to live in, everybody has to do some things he wants to and some things he doesn't want to."

"Let's do some we don't want to now and see if we can't make mother want to be like she used to," suggested Tom.

And to make a long story short, they did. When their mother and father came home the dishes were all washed, the house in order, and a bright fire burning in the living-room.

"Well, bless my soul!" exclaimed the father, looking around. "This looks like a real home."

"It does indeed," smiled their mother, as she tried to hug all three at once.

"What do you all say to running down to the hotel for a real supper and then back home for some games around the fire?" asked the father.

And of course that was something everybody wanted.

LITANY OF THANKS:

Leader: For thy wisdom in making this world in which we live, with all its beauty and wonder.

Juniors: (Sing the last two lines of "For the Beauty of the Earth.")

"Lord of all, to thee we raise,

This our hymn of grateful praise."

Leader: Because thou hast made it a world of law, whose rules we may discover and use in all the affairs of life.

Juniors: "Lord of all, to thee we raise,

This our hymn of grateful praise."

Leader: For thy laws which help us to learn how to live together happily, helping and loving one another in our homes, and for the sharing in home life.

Juniors: "Lord of all, to thee we raise,

This our hymn of grateful praise."

October 13

THEME: *We work Together in Our Schools*

FOR THE LEADER: The lack of respect for authority, which is so prevalent in our country today, is the result of many factors which have been at work for a long time. The primary role in our recovery program, if we are to have one, must be played by those agencies which approach the problem from the psychological and spiritual standpoint: that is, the home, the school, and the church. Last week we attempted to lead the juniors to think of the help that laws give them in their homes, if they are to live happily together. This week we shall think of some laws of self-control, right thinking, and fairness toward others in their schools that help to make school a desirable place. If the leader desires, this service may also be preceded by a brief period of conversation, in order to help the juniors have some unity of thinking, and thus be more ready for the worship experience which we hope will come to each one.

For this and the two succeeding weeks, suggestive materials are given, without having them arranged in a detailed program. Particularly in schools having an extended period, it is hoped that the juniors themselves may have a part in choosing and arranging the material for the worship service.

Suggested Worship Materials

CALL TO WORSHIP:

Leader: Create in me a clean heart, O God,
And renew a right spirit within me.

Response: Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my Strength and my Redeemer. (This may be repeated or sung)

¹From Junior Church School Hymnal, Presbyterian Board of Christian Education.

²From *Adventuring in Peace and Goodwill* by Annie Sills Brooks. Copyright, The Pilgrim Press. Used by permission.

SONGS: "I Would Be True," "O Jesus, Lad of Nazareth," "For the Beauty of the Earth," "O Master Workman of the Race" (Tune, "Materna")

PRAYERS: "Dear Father, we pray that we may grow like the boy Jesus 'who with the eyes of early youth, eternal things did see.'" (To be used after "O Master Workman of the Race.")

"Give me clean hands, clean words and clean thoughts" by William DeWitt Hyde. (Found in *Hymnal for American Youth*)

WHAT THE BIBLE SAYS ABOUT LIVING TOGETHER: Proverbs 20:11; Psalm 133:1; Psalm 15:1-3; Exodus 20:16; Zechariah 7:9; Luke 6:31

POEMS:

So didst thou grow, our blessed Lord,
In stature, wisdom, grace;
And so would we, at home, at school,
Be trained to fill our place.

—SOURCE UNKNOWN

"He Was a Boy Like Other Boys" by John Oxenham (Found in *Gentlemen—The King!*; also printed in the *International Journal* for July, 1935, p. 28.)

STORY: "Scotch-Plaid Pencils—One, Two, Three" by Veda Group²

They were so pretty, those nice, long Scotch-plaid pencils. Three in a box they lay, each nicely rubber-tipped. Ten cents a box, said the neat card above them.

"They look like good pencils," remarked Mary Grace. Frances and Evelyn and Mary Grace were standing there at the bookstore on the corner looking at the things in the window as they waited for Uncle Fred to finish his bit of business and rejoin them.

"Well, what's taken your eye this time?" asked Uncle Fred suddenly as he came up behind them. "Pencils, Uncle Fred," explained Frances promptly. "Aren't they the prettiest pencils you ever did see?"

"Right good-looking pencils," agreed Uncle Fred, reaching in his pocket for a dime. "Run in and buy a box if you wish; that will give each of you a new pencil to lose at school," he finished teasingly. "We'll be careful with these," promised Evelyn, tripping into the store after the other two girls to make the purchase.

Out they came in another moment, each with a long Scotch-plaid pencil in hand, and into the car they tumbled without delay, for Uncle Fred's foot was right then on the starter. How they did enjoy these little out-of-town trips with their jolly young uncle. The children, who were cousins, did not live very close together, and attended different schools, but they were about the same age, and did have such good times together.

"I'll have a pencil now that won't be like anybody else's," asserted Frances with satisfaction. She was still very much pleased with that fact as she tripped off to school Monday morning, for she did have trouble keeping up with her pencils. She was always losing one. Sometimes she found it right away; and sometimes she never did find it.

She had new desk neighbors at school that day. Some changing of seats had put Billy Smith right across the aisle from her on one side and Lucy Horn on the other. Lucy was a quiet and studious child, but Billy was just as mischievous as he could be.

"I'll try not to drop my new pencil," thought Frances to herself, "because Billy Smith would just as soon pick it up as not, just to be funny."

Billy did cast an admiring glance at it when Frances placed it proudly on her desk.

It was a much-used pencil that day. Frances seemed to have more writing and figuring to do than ever. Several times she had to go to the wastebasket in the corner and put a sharper point on her pencil.

"I don't believe I'll take it home," she decided that afternoon at dismissal time. "I might lose it on the way. I'll just leave it here." Into her desk she slipped it, and out she walked happily enough with the other children.

She came to school a trifle early the next morning, and was having so merry a game with Lucy and Ella when the bell rang that she didn't even think of her new Scotch-plaid pencil when she first walked in and took her seat and put her books in her desk; but in another minute she remembered.

She took out her reader promptly. She would copy some words from it. She took out her tablet. She took out—that is, she started to take out her new Scotch-plaid pencil. It wasn't there! She didn't have any new Scotch-plaid pencil. It was gone. It was gone. A lump began swelling in her throat.

Perhaps the new pencil had dropped on the floor. No, it wasn't there. It might have been pushed farther back in her desk. She felt around. No—she couldn't find it there. She straightened up again, and there—right there on Billy Smith's desk—what did she see? It was a long Scotch-plaid pencil.

Out went her hand across that aisle quickly. It was her pencil. She'd take it back. But something stopped her. She knew that wasn't the way to do. She mustn't just take it back like that. She must get it the right way. Up went her hand, quick as a flash.

"I'll just tell Miss Miller on my way," said the very attitude of her indignant little body. "He took my

pencil—and I'll just tell her he did—and she'll make him give it right back to me." But her teacher's back was turned. She didn't see that waving hand so anxious to gain her attention.

Slowly Frances put her hand down again. What was it her mother had said? "Before accusing anybody of doing something bad—anybody at all—stop and count ten, and think very hard, and be very sure that what you say is true, before you ever say it."

Well, it certainly would be a bad thing deliberately to take a pencil out of somebody else's desk. Frances liked Billy Smith, too. She really hated to say—even to think—that he did it. But—well, her pencil was gone, and right there on Billy Smith's desk was—

Slowly Frances lifted her hand again. Her lips set in a firm line. She looked across the room—Why, there was a long Scotch-plaid pencil, another one, on Ruth West's desk. She looked back at Billy's desk. There was a long Scotch-plaid pencil.

Her cheeks began to burn then. Both pencils couldn't be hers. As fast as her quick fingers could move, she took everything out of her desk: books, tablet, paint box. As she reached back again to the very back of her desk, down fell something to the floor, and into the aisle went rolling—a long Scotch-plaid pencil.

"I didn't know there was a crack at the back of my desk," Frances apologized to herself. She was glad she didn't have to make the apology to anybody else.

Stooping quickly, she picked up her pretty new pencil and put it on her desk. She didn't really mind a bit if Billy had one just like it, or if Ruth West had one. It was still a very, very pretty pencil.

"Scotch-plaid pencils—one, two, three," she smiled to herself. "Well, mine will soon be the shortest if I do all this number work and everything."

October 20

THEME: We Work Together in Our Churches

Suggested Worship Materials

CALL TO WORSHIP:

Leader: I was glad when they said unto me,
Let us go into the house of the Lord.

Response: Enter into his gates with thanksgiving,
And into his courts with praise.

All: The Lord is in his holy temple:
Let all the earth keep silence before him.

(May be repeated *ad libitum*)

HYMNS: "For the Beauty of the Earth" (especially verse 4), "The Earth Is Hushed in Silence," "Worship the Lord in the Beauty of Holiness"

RESPONSIVE PRAYER:

Leader: O Father, who art always with us, and whose love is ever about us, we would express our praise and thanks to thee. For thy world, so full of love and beauty, for thine own care and tenderness,

Juniors: We thank thee, Heavenly Father.

Leader: For joy and happiness each day, for hours of work and play.

Juniors: For homes, for parents, and for friends.

Juniors: We thank thee, Heavenly Father.

Leader: For our church, for chances to help, to work, to share

In making happy moments there,

Juniors: We thank thee, Heavenly Father.

All: And now we bring thee our determination to follow thy will in doing our part to make our church life happy for everyone, and to be of service to those who work with us, and to those who lead us. Amen.

OFFERING PRAYER:

Our Father, help us to keep ever in mind how much our church owes for us, and may we be glad always to support it with our gifts. Amen

POEM: "He Can Follow the King" by John Oxenham

CONVERSATION: About their church and the care of it. If preferred, this true incident may be elaborated, or the leader may know of similar incidents.

The juniors in a vacation church school were having the pleasant experience of using new hymns, of which they seemed very proud. Then one day tiny rolls of paper appeared upon the floor during the worship service, and no one seemed to know where they came from. It was discovered that corners had been torn from the pages of one of the new hymnals! The discussion of who had done it, and what should be the punishment, was a very vital one for the juniors. The guilty one should pay for the book, was the just verdict rendered. A few days afterwards one of the boys confessed to the leader, and paid for the book out of his allowance. The leader told the boys and girls that the matter was all made right, and they were not told who had done it.

(Incidentally, may we say to the leader that as a result of this incident, much time was given to discussions of church property and its care.)

October 27

THEME: *We Work Together in Our Communities*

FOR THE LEADER: We have been thinking during the past three weeks, and endeavor-

ing to have the juniors think with us, in terms of their own experience, of the laws that help them to live happily and helpfully together in their homes, their schools, and their churches. Now we approach the Hallowe'en time, which in many communities has come to be such an extended period of destroying property that one often hears folk say, "I dread Hallowe'en. If it were limited to one day, or to harmless fun, we wouldn't mind, but a week of it is just too much!" With the very evident need for helping juniors to develop more wholesome and helpful attitudes toward it, especially in regard to other people's property, this service was planned.

Suggested Worship Materials

OPENING SENTENCES:

Leader: No man liveth unto himself.

Juniors: Be ye kind one to another, tender-hearted, forgiving one another.

Leader: To share a game or a lunch or a book.

To give another the choice of the best,

To do a part of the hardest work,

To hold no grudge for an unkind act,

And to play the game without cheating.

Juniors: These are the things we will try to do.

Our Father, we ask thy help in the doing.

SONGS: "I Would Be True," "O Beautiful for Spacious Skies," "Our Fathers Built This City"

WHAT THE BIBLE SAYS ABOUT THE KIND OF PEOPLE NEEDED IN OUR COMMUNITIES: Psalm 1; Micah 6:8; Luke 6:31

STORY: "Hallowe'en Knights" by Elsie Grant Henson⁴

It was getting dusk when Jimmy Martin rang Mrs. Arnold's doorbell. She kept boarders, and Jimmy felt sure she would buy his last dozen home-made doughnuts. He was eager to sell them, for he wanted to go home. It was only two nights before Hallowe'en and he had planned to go out with Jerry and Sam after dark. They would dress up and have some fun, ring doorbells and move porch furniture. They might soap some windows, too. Jimmy gasped as the door was jerked open and an angry Mrs. Arnold faced him. She held pieces of rope in her hand.

"Did you cut my clothesline?" she demanded, as she held the rope toward him. "Why, no—I didn't!" Jimmy faltered. "Didn't you come around the house just now?" she persisted, her keen eyes searching his face. "Yes, ma'am," Jimmy stammered. He always came through her back yard, for it shortened the distance. "But I didn't cut the clothesline. Honestly!"

"It looks suspicious!" Mrs. Arnold looked severe. "I should have brought it in sooner. Oh, I don't see how I can stand another Hallowe'en!" she burst out. "If it were for one night only, it would not be so bad, but you boys play tricks for a whole week before Hallowe'en! That makes it annoying and expensive, too. This means a new clothesline—and money is so hard to get. No, I won't be wanting any more doughnuts now—or ever!" She closed the door, leaving an astonished Jimmy there.

Slowly he walked up the street. Mrs. Arnold still believed he was guilty, even when he had told her the truth. He felt sorry about the clothesline, for she did have to work so hard for a living. A sudden thought seized him. Why not give her the doughnuts? That ought to prove his honesty. Quickly he turned back. As he came to her gate, he saw shadowy forms moving near the bushes. A slender hand reached out and clutched his arm.

"Sh, Jimmy!" It was Sam, with Jerry close behind him. "What are you coming back for? Hurry up. We know plenty of places to go."

"Did you cut Mrs. Arnold's clothesline?" demanded Jimmy breathlessly. "Yes, and she nearly caught us. We were hiding close to the porch when she accused you," Jerry chuckled. "Say, you aren't going to tell her?" Alarmed, both boys dodged back of the bushes as Jimmy walked up to the porch.

"I've brought you the doughnuts—free," Mrs. Arnold again. "I've brought you the doughnuts—free," she faltered. "To help pay for the clothesline." He held the basket toward her. "So your conscience troubled you, did it?" Mrs. Arnold looked severe as she took the basket. "But a dozen doughnuts won't pay for a clothesline, Jimmy!"

"But I didn't cut it!" Jimmy cried. "But—I know who did!" "You do?" Mrs. Arnold gave him a searching look. "Well, then, who is the guilty one?" she demanded.

"I don't want to be a tattletale. Mrs. Arnold, but if you'll trust me, I think I can get things fixed up all right." With that promise he turned and hurried out the gate. Before he had reached his own yard, Sam and Jerry had caught up with him.

"Hurry up, Jimmy! Let's get our costumes on and go out," urged Jerry. "I've made a tick-tack that will scare everybody!" boasted Sam. "I must eat supper and get my lessons first," Jimmy shook his head.

"Let's meet here at eight o'clock all dressed up in our Hallowe'en costumes!" Jimmy could think of little but the remark Mrs.

⁴From *The Junior World*, October 27, 1934. Used by permission of the American Baptist Publication Society.

²From *The Elementary Magazine*. Used by permission of the Methodist Book Concern.

Arnold had made. She didn't like a whole week of Hallowe'en. The tricks boys played for fun were expensive to folks like her. He wished something could be done. A happy thought flashed into his mind. Why not do it? It would be fun, for it was new. He chuckled as he opened his arithmetic book. He must be finished before eight o'clock.

The three boys met promptly at Jimmy's gate. Sam wore an Indian suit with an Indian mask. Jerry looked like a farmer with overalls on, but his mask was funny with its immensely long nose. Jimmy had borrowed his brother's clown suit with its highly colored mask to match.

"It's because of folks like Mrs. Arnold," Jimmy had been explaining. "This year, instead of mischievous tricks, let's go about doing good tricks."

"How do you mean?" Jerry asked. "Suppose something—a chair, we'll say—is carried off Mrs. Arnold's porch," explained Jimmy. "We can find it and bring it back. See? We can call ourselves *Hallowe'en knights* and go about putting things back where they belong."

"That wouldn't be any fun!" Jerry protested. "I think it would. Let's try it anyway," begged Jimmy. "Let's start up in the next block."

"Look at that pile of dirty leaves!" Sam pointed to a porch where the light was burning. "Right up in front of the door." "We can sweep them off. Wait until I get my broom." Jimmy darted back home, coming back in a hurry. As he began to sweep the leaves, the front door was jerked open and a woman said sharply: "I caught you that time. Why—what are you doing?" She stopped abashed.

Jimmy, the clown, bowed very low. "My partners and I are Hallowe'en knights. We go about putting things in order. Want your porch swept?" He bowed again.

"Why, thank you!" she smiled. "And when you're through, I want you to come inside. Last night some boys took my metal door-mat. It was expensive. Do you think you could find it for me, my knights?" She had come out of the kitchen with a heaping plate of cookies and some candy for the boys.

"We'll try," Jimmy promised with a grin. Three

excited boys hurried up the street. They kept a keen lookout for misplaced articles. As they passed another porch with a light shining, Jimmy caught sight of something on the porch railing.

"It may be that mat—I'm going to see," he whispered. He crept forward stealthily toward the railing, but before he reached it a hand shot out of the shrubbery and seized him. "Caught you this time! Come out and let me have a look at you." The man was very angry.

"Please—let me explain!" Jimmy begged. "We are out doing good deeds. Is that your door-mat on the porch?" "No, you may have that and welcome. Have you been annoying me by ringing my door-bell?" demanded the man in a milder tone.

"No, we haven't," said Jimmy. "But have you lost anything?" he inquired when he had explained every thing to Mr. Sims. "If you have, we'll try to find it."

"No, but there's a ladder left in my back yard. You might find the owner for that." Three boys ran breathlessly back to the corner where Jimmy had swept the leaves. They rang the bell impatiently.

"Here's your door-mat!" Jimmy held it toward Mrs. Orr, his eyes alight. "Quick work, my knights!" She flashed them a smile. "I'll take care of it this time," she assured them.

The boys hurried on. Finding an owner for the ladder was their first job. They circled about and were passing Mrs. Arnold's house. Every window had been soaped. "Say, that's too bad. She hired a man to wash them just last week. Couldn't we wipe it off for her?" Jimmy wondered. "Not to-night. I know—let's leave a note saying we'll do it tomorrow," suggested Sam.

Three excited boys wrote the note and stole up on the porch to deliver it. As the door opened, they dodged off behind the bushes. "I saw you. Come out, boys!" It was Mrs. Arnold's voice. "What's this? Wash my windows? To pay for the clothesline? Whoever heard of such a fine Hallowe'en trick? But my ladder's gone—"

"We know where it is," interrupted Jimmy, "and we'll bring it right back."

"It was the best Hallowe'en I've ever had!" Sam declared the next day, and the other boys agreed. But even when Hallowe'en was long forgotten they had echoes of those knightly deeds.

"Good deeds bounce right back at you, don't they?" Sam smiled as he met the other two boys at the corner. "Did you get a note from Mr. Sims?"

"Yes, he's invited us all to spend a day at his farm next summer," Jimmy announced gleefully. "And Mrs. Arnold wants us to mow her lawn all summer long," he added.

"Mrs. Orr has promised each one of us a collie puppy!" broke in Jimmy. "I can hardly wait until they're old enough."

"We'll know exactly what to do next October, won't we boys?" Jimmy asked happily.

"*Hallowe'en knights!*" the three answered together.

LITANY OF THANKS: (As used on October 6, adding this as a summary of the month's work.)

Leader: For our schools in which we spend many happy hours; for our friendships there, and the love we have for one another; for the laws of fairness and justice which we learn and try to live,

Juniors: (Sing) "Lord of all, to thee we raise,

This our hymn of grateful praise."

Leader: For our church and the work which it does,

and for the part we have in this work,

Juniors: "Lord of all, to thee we raise,

This our hymn of grateful praise."

Leader: For our communities, with their many beautiful things; for the laws that help us to work together for the benefit of all,

Juniors: "Lord of all, to thee we raise,

This our hymn of grateful praise."

All: It is our earnest desire that our homes, our schools, our churches and our communities may be better because we have done our part in making them so. As we grow older and new experiences come to us, help us to be able and willing to take a greater share in the work. Our Father, we ask thy help and thy blessing as we pray in Jesus' name. Amen.

OCTOBER SUGGESTIONS FOR THE INTERMEDIATE DEPARTMENT

By Elizabeth Hubbard Bonsall*

THEME FOR THE MONTH: *God's Laws*

"The Law of the Lord is perfect."

For the Leader

Somehow or other, the terms "law" and "rules" do not seem to appeal to people as they really should. Our attitude in general is that these things hinder our freedom. We forget that laws and rules are made for our benefit, and help us to live together in harmony and in greater freedom in the end than would be possible otherwise.

In the book *Little Women*, chapter eleven, Louisa Alcott tells in a very humorous way how the four sisters wished that during their vacation they might each do as they pleased and not have to keep the usual family rules and regulations. Their mother agreed to let them try it for a week. Nothing went right. Jo read a book all day and had a headache. Beth forgot to feed her bird and it died. Everything was out of order before the week was over, and everyone was cross. They were glad enough when the week was over and they were back again on a system, for they were all able to accomplish so much more, and everything was happier.

Perhaps you can refer to this somehow during the month, working it in as a story whenever it seems most appropriate.

October 6

Decorate the room with autumn leaves, if possible.

THEME: "The Heavens Declare the Glory of God"

PRELUDE: Music by Beethoven for "Joyful, Joyful, We Adore Thee"

CALL TO WORSHIP:

Let us worship the Lord, our Maker:
The whole earth is filled with his glory.

HYMN: "Joyful, Joyful, We Adore Thee"

RESPONSIVE READING: Psalm 8

HYMN: "The Gray Hills Taught Me Patience"

In singing this hymn, let us remember that the author, Allen Eastman Cross, is thinking of Jesus as speaking, telling how he learned

of God's will from the waters and hills and skies of Galilee.

LEADER: We have become so accustomed to the regularity and harmony of God's laws that for the most part we are unconscious of them. It is well for us to stop, as the ancients did, and consider the greatness of God's wonderful plans.

FIRST READER: Genesis 8:22—"While the earth remaineth, seedtime and harvest, and cold and heat, and summer and winter, and day and night shall not cease."

SECOND READER: Leviticus 26:4—"I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit. And I will give peace in the land, and ye shall lie down, and none shall make you afraid."

LEADER: Jesus learned of God's laws and taught the greatest law of all; the Law of Love.

THIRD READER: Luke 10:27—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy might. Thou shalt love thy neighbor as thyself."

FOURTH READER: Galatians 6:2—"Bear ye one another's burdens and so fulfill the law of Christ."

PRAYER: Based on Psalm 19, closing with the last verse in unison.

HYMN: "In Heavenly Love Abiding"

October 13

THEME: *Discoverers of God's Laws*

HYMN: "Lord, Speak to Me That I May Speak"

LEADER: Throughout the ages God has been revealing the laws of the universe to those who have dared to watch and think and search, and who have been willing to suffer privations and personal injury that the truth might be known. Tycho Brahe, a Dane, who lived shortly after the time of Columbus, was one of those pioneers who had a glimpse of the vastness of the universe. He was a deeply religious man, with reverence and awe for the marvelous way in which God's laws were working. We

are to have represented one of the most crucial scenes in his life. We see him seated at work with one of his pupils in the observatory which he founded; the very first observatory to be built. The government of Denmark has been supplying the funds for his researches.

TYCHO (looking through an instrument set upon a tripod): There, I have just charted my seven hundredth star. This instrument of mine is far more accurate than any used before, and I can make corrections which have escaped the most careful observers for hundreds of years.

PUPI: It is marvelous the way in which you have been able to predict the coming of an eclipse to the very minute; your measurements are so accurate.

TYCHO: It was an eclipse of the sun which first aroused my interest in the study of the heavens. My father hoped that I would spend my life hunting with dogs and horses, or win honor by shedding blood in battles. But I must search for truth among the stars. What we know as yet is nothing. Does the earth move? Can new stars be born? What makes the tides?

PUPI: The fisherfolk say that the tides and the moon move together. To find the laws that govern both is a problem which we can study. (Both work at their instruments. Enter a student at opposite side. Two OFFICERS who pause and talk with one another.)

FIRST OFFICER: At last the king has sent us to investigate this work of Tycho Brahe. Daily he makes more enemies by his interest in the peasants. He treats their diseases and ministers to the sick for nothing and spoils the practice of the doctors.

SECOND OFFICER: The nobles are against him for he does not follow in their ways. His wife, a peasant woman, sits at the table whenever he entertains, which offends their pride.

FIRST OFFICER: He is too outspoken in his manner. He does not hesitate to contradict even the king himself in matters concerning the stars. But we must not stand here talking any longer. It will not be hard for us to prove that his work is useless, and even harmful. (They knock at a screen which divides the stage into two sections.)

TYCHO: Enter, whoever you may be.

SECOND OFFICER: We have been sent by order of the king to find out what you are doing.

TYCHO: I have just charted my seven hundredth star. This represents twenty-five years of labor.

FIRST OFFICER: And is this all that you are doing?

TYCHO: I hope to chart one thousand before I die.

FIRST OFFICER: What use is all this work. What good will it bring to us?

TYCHO: In the far future, hundreds of years from now, when we are gone and forgotten, people in other lands will build upon the laws we have discovered in ways we dare not dream.

SECOND OFFICER: Hundreds of years from now? Strange people? But what use is it to us? The money of Denmark cannot be spent in such foolish ways.

TYCHO: Can you not understand? (Sighs) For some time I have felt that many were against me.

FIRST OFFICER: You were pointing your instruments at the last eclipse, and afterwards there followed a plague upon our land. There are some who think your work is dangerous and harmful. The money from

*Swarthmore, Pennsylvania.

the king will be withdrawn, and your work must stop.
(*Exeunt OFFICERS*)

PUPIL: Hurry, my master, and leave before the people are turned against you by the angry nobles. Some of them are blaming you for the plague.

TYCHO: I shall take my choicest instruments and go to Bohemia, where they say there is refuge for those despised in other lands. It is hard for me to leave this place that I have built, but wherever I go the same heavens and the same stars will be overhead.

PUPIL: I will gather up some of the other instruments and follow after. (*Exit TYCHO BRAHE with a few instruments*) What is this noise I hear? (*Sounds of an angry mob. Goes to a window.*) O my master! They'll hurt you! They will kill you! Run from them! I'll come to help you! (*Exit*)

LEADER: Although badly injured, Tycho Brahe escaped with his life. He made his way to Bohemia, where he went on with his work, carrying out his great ideal that he should not have lived in vain. Let us thank God for men like this: for the ones who discovered our own land; for the doctors and scientists who have sacrificed and suffered in finding God's laws that we might have life, and have it more abundantly.

PRAYER HYMN: "God, Send Us Men Whose Aim 'Twill Be"

October 20

THEME: *Working with God for a Better World*

PRELUDE: "Be Strong! We Are Not Here to Play"

CALL TO WORSHIP: "Behold, how good and how pleasant it is for brethren to dwell together in unity!"

HYMN: "Be Strong! We Are Not Here to Play"

BIBLE READING:

Many people shall go and say, Come ye, and let us go up to the mountain of the Lord. He will teach us of his ways, and we will walk in his paths: for out of Zion shall go forth the law. And He shall judge the nations. And they shall beat their swords into plowshares, and their spears into pruning-hooks: nation shall not lift up sword against nation, neither shall they learn war any more. Come, let us walk in the light of the Lord.

PRAYER:

Father, we thank thee for thy care of us, and for

the many blessings which we enjoy every day. Help us to realize that all the peoples of the earth are members of one family in Christ, and that we can all work together with thee to build a better and more glorious world, and hasten the coming of thy kingdom. Amen.

HYMN: "God Is Working His Purpose Out"

LEADER: The world which the Lord has made is very beautiful with forests and hills and rivers. God has given to man power over the things that he has made, but man has not always realized how to use this power for his good. Through ignorance he has cut down the trees from the hillsides and floods have come as the result. He has fought with his neighbors for more land. But a change has taken place. In many places trees are being planted again on the hills and the waters in the rivers are controlled by dams and dykes. We are learning to work together with God to build a safer and more beautiful world.

(If you wish, speak more in detail about the work which the Jews are doing in Palestine, in making the land more habitable, especially by reforestation. American friends are interested particularly in the George Washington Forest on Mount Carmel. One dollar and a half will plant and care for a tree in this forest for which a certificate is given. A very small amount of money also will go considerable distance in helping with the Chinese Flood Relief. Would your class like to make this worship service mean something definite by having a share, however small, in one of these undertakings, thus cooperating with God?)

HYMN: "Work for the Night Is Coming"

October 27

THEME: *Temperance and Self-Control*

PRELUDE: "To Every Man There Openeth a Way"

CALL TO WORSHIP: "Blessed is the nation whose God is the Lord"

HYMN: "The Body, Lord, Is Ours to Keep"

BIBLE SELECTIONS:

It is not for kings to drink wine; nor for princes

strong drink: Lest they drink, and forget the law.—Proverbs 31:4, 5.

Behold, we put bits in the horses' mouths, that they may obey us; and we turn about their whole body. Behold also the ships, which though they be so great, and are driven of fierce winds, yet are they turned about with a very small helm, withersoever the steersman listeth. Even so the tongue is a little member, and boasteth great things. Behold how much wood a little fire kindleth!—James 3:3-5.

HYMN (*sung as a solo, or by a selected group*): "Temper My Spirit, O Lord"

LEADER: Today is World Temperance Sunday, and in many corners of the earth people are working for this great cause. In Mexico, in India, and in Turkey great gains have been made recently, for these countries seem to realize particularly the benefits that come from avoiding intoxicating drinks and leading a healthy out-of-door life. Tennis courts, swimming-pools, and playgrounds are being opened at a surprising rate in these lands.

Some Turkish students recently set an example in self-control which would be hard to equal. In one of the border towns, graves of the ancestors were desecrated and mutilated by some students in a neighboring country. A group of young Turks met to decide what to do about it. After some discussion they arrived at a very unusual conclusion. Instead of returning the insult with interest, which is what many groups would have done under the circumstances, they decided to put flowers upon the graves of the ancestors of those who had done the injury.

HYMN: "Strong of Body, High of Spirit"

SENTENCE PRAYERS (*by four pupils*):

Father, we thank thee for the joy of living which comes to those who try to follow thee.

Give us wisdom, dear Father, to choose the way of health and temperance and service, that we may live abundantly.

May we not count as a sacrifice but as a joy the giving up of whatever is needful to follow thy laws of health.

Fill our hearts with thy love that there may be no room for selfishness.

PRAYER HYMN: "I Thank Thee, Lord, for Life"

OCTOBER SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

By Gladys E. Gray*

THEME: *The Law of Christ in the Life of Today*

There is a keen sense of joyous adventure in building worship services, which those of you who are taking your place on the Worship Committee for the first time may well anticipate. A stray poem, a picture, some verse of Scripture, or some hymn will suddenly pop its head over the threshold of your consciousness and shout at you, "Here, I could be used in a worship service!" It may be days, weeks, months, before you find other material to complete a service; you may have to do some hard digging; but one day a light breaks, the pieces fit together, and suddenly you say to yourself, "It clicks!" A little polishing, a final timing, and you are ready to see if your service will help others to worship.

For that reason, these pages during the next few months will contain but few complete services. Rather will they present suggestions and materials for varied uses from which you can build a service to meet the needs of your own group. Here are a few of the basic tests by which you can measure it:

1. Has your service an appropriate theme?
2. Within the range of that theme, do you know definitely what your service is trying to accomplish for the group?

3. Does each part of the service relate to the theme?

4. Are all your materials the finest you can find of their type and suitable for your group?

5. Are they arranged in climactic order?

6. Does the service come within the allotted time limits?

7. And after you have used it, where could it have been changed to increase its effectiveness?

I hope you will be constantly increasing your library of resource materials. With your own hymnal, a concordance, and at least one modern as well as the standard version of the Bible as a start, your initial purchase might well be Laura Athearn's *Christian Worship for American Youth* (D. Appleton-Century Co.), an invaluable one-volume guide. Add a good anthology of religious poetry and, of course, as many single copies of the newer hymnals as you can afford. Here are five from which material has been drawn for the following suggestions, with the abbreviations used to indicate source:

Littlefield and Slattery, *Hymnal for Young People* (HYP), A. S. Barnes & Co.

Calvin W. Laufer, *Church School Hymnal for Youth* (CSH), Presbyterian Board.

H. Augustine Smith, *American Student Hymnal* (ASH), D. Appleton-Century Co.

H. Augustine Smith, *Hymns for the Living Age* (HLA), D. Appleton-Century Co.

H. Augustine Smith, *New Hymnal for American Youth* (NHAY), D. Appleton-Century Co.

Let your services permit as much group participation as possible. The many responsive services, or antiphons, suggested this month have that in mind. Most of these have a musical setting for the response which can be readily learned by the group, or at least by a quartet. There are few departments where a good mixed quartet cannot be formed to work with the Worship Committee and help lead the group. The group itself should learn the setting for a simple "amen," for it adds much when sung at the end of the prayers. The lovely "Dresden Amen"—the Holy Grail motif—may often be used. Perhaps you are fortunate enough to have a young people's choir. If so, you may branch out and use some of the fine anthems in your services. Such a one—and one which would fit into any service this month—is the "Glorious Forever," a translation by Nathan Haskell Dole from the Russian. As the words alone might be used as a responsive call to worship, you may wish to have them.

"Glorious forever, our freedom giver!
All our good fortune wakes at Thy voice!
Freedom and fortune make us rejoice!
Glorious forever, our freedom giver!"

*Geneva, New York.

Bless Thy great name! Lord God, Who made us,
Heed us and aid us, fill with Love's flame.
Homage we pay Thee, yet, oh, we pray
May we act truly, wisely and duly
Worthy our flame!

Glorious forever, our freedom giver!"

—From the chorus by S. Rachmaninoff, arr. by W. Franke Harling. Copyright by Boston Music Co. Used by permission.

For the most part, however, any anthems suggested will be well within the range of a quartet.

Above all, don't be afraid to experiment. Each service should probably have a prelude and a call to worship—to set the atmosphere and gain attention to the service—and a benediction. But between these sections no two services should be alike, and here you can experiment with different materials and devices until you find those which best minister to your group.

The general theme for October is a consideration of the laws by which we live together as individuals and groups, of what Christian citizenship involves. We want to see clearly what the law of Christ is, how it compares with formal laws—the Constitution, social legislation, et cetera—and how it does or may operate in our lives, our community and nation, our world. If you are using the same topics for discussion, you might study such passages of Scripture as: Luke 4:18, 19; Romans 7:22, 8:2, 10:4, 13:8-10; 1 Corinthians 8:9; Galatians 5:1, 13-15, 22; 1 Timothy 1:8, 9; James 1:25-27.

But what about the materials for your worship services?

October 6

THEME: *Jesus Defines the Law for His Followers*

Your preludes this month may be chosen from such unfamiliar hymn tunes as "Leoni," "Ein Feste Burg," or "Ton-y Botel"—all of which give a sense of the power and confidence in God—or such a familiar tune as "Galilee," whose words will sing themselves to the group and thus prepare it for worship.

Your calls to worship will come from such Scripture allusions to the "law" as: Psalms 19:7, 8; 1:1, 2; 119:1-8; Proverbs 6:20-23; et cetera.

Two longer passages of Scripture will need to be presented in this first service as we attempt to appreciate the Christian's law: the Ten Commandments and Christ's great summary of the law. The former, in full or abbreviated form, may be used in different arrangements, with or without the usual spoken or choral response:

"Lord, have mercy upon us, and incline our hearts to keep this law." (After the first nine)

"Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee."† (After tenth)

A musical setting for these responses is found in most standard hymnals. For Christ's summary you may wish to use No. 30 from the *Antiphons* of Clarence Dickinson (H. W. Gray Co., 159 E. 48th St., New York City, ten cents each) which uses the above responses to a very lovely yet simple setting. You may wish to combine the Old and New Testament commandments in a fine responsive reading from Suter's "Office of the Ten Words" in his *Devotional Offices for General Use*. (Published by D. Appleton-Century Co. Used by permission.)

I am the Lord thy God; Thou shalt have none other gods but me.

We cannot serve God and mammon. Let us worship the Lord our God, and him only let us serve. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them.

God is a Spirit; and we who worship him must worship him in spirit and in truth.

Thou shalt not take the Name of the Lord thy God in vain.

Let us swear not at all; neither by heaven, for it

†Clarence Dickinson, *Antiphons*. Copyright by The H. W. Gray Co., publishers. Used by permission.

is God's throne; nor by the earth, for it is his footstool.

Remember that thou keep holy the Sabbath-day.

The Sabbath was made for man. Let us follow him who said, Come ye yourselves apart, and rest awhile.

Honor thy father and thy mother.

Let us be kindly affectioned one to another with brotherly love; in honor preferring one another. Thou shalt do no murder.

Let us not be angry with our brothers. Let us love our enemies, and do good to them that hate us; that we may be the children of our Father which is in heaven.

Thou shalt not commit adultery.

Let us be pure in heart, that we may see God.

Thou shalt not steal.

If we have stolen, let us steal no more, but rather labor, working with our hands the thing which is good, that we may have to give to him that needeth. Thou shalt not bear false witness against thy neighbor. Putting away lying, let us speak every man truth with his neighbor; for we are members one of another.

Thou shalt not covet.

Let us lay up for ourselves treasures in heaven; for where our treasure is, there will our heart be also. Hear further what the Lord Christ saith: Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. Again he saith, A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. Thy words are true from everlasting;

And in keeping of them there is great reward.

And for your hymns?

"O God, Whose Law from Age to Age"—to tune "St. Leonard" or "All Saints" (HLA, HYP)

"Hail to the Lord's Anointed"—to tune "Webb" (ASH)

"God, Send Us Men Whose Aim 'Twill Be"

"Christian, Rise and Act Thy Creed"

"Rise Up, O Men of God"

And as a unison prayer, either sung or read, Theodore Parker's prayer: (NHAY, tune—"Morecambe")

O thou great Friend to all the sons of men,
Who once appeared in humblest guise below,
Sin to rebuke, to break the captive's chain,
And call the brethren forth from want and woe.
We look to thee; thy truth is still the light
Which guides the nations, groping on their way,
Stumbling and falling in disastrous night,
Yet hoping ever for the perfect day.
Yes, thou art still the life; thou art the way
The holiest know—light, life, and way of heaven;
And they who dearest hope and deepest pray
Toil by the light, life, way, which thou hast given.

Your concluding prayer as leader, before the benediction and "Dresden Amen," either by pianist, quartet, or group, might be garnered from the lovely old words of a prayer in the *Gelasian Sacramentary*:

O Thou who art the light of the minds that know thee, the life of the souls that love thee, and the strength of the hearts that serve thee; help us so to know thee that we may truly love thee; so to love thee that we may fully serve thee, whom to serve is perfect freedom; through Jesus Christ our Lord.

October 13

THEME: *Our Nation Interprets Christ's Law*

Having faced the law of Christ which binds his followers, we consider this Sunday whether or not that law operates in our own communities. The suggestions are rather general, the specific application for your service depending on the laws which are most discussed in your group. There is so much material easily available for both this and the next service that my suggestions will be brief. Here are a few of the hymns, and the words of one not so familiar:

"God of Our Fathers, Whose Almighty Hand"

"Where Cross the Crowded Ways of Life"

"Once to Every Man and Nation"

"Hail the Glorious Golden City"

"The Voice of God Is Calling"

"Not Alone for Mighty Empire"

Teach us, O Lord, true brotherhood

In daily thought and deed,

That we may tread with humble heart

The path where thou dost lead.

Give us the courage, Lord, to fight

With thee all greed of gold,

To fight until thy Kingdom's won

Thy Kingdom long foretold.

Love then shall reign supreme o'er all,

O'er heart and mind and hand,

Eternal love and brotherhood

In all this storm-tossed land.

With vision clear and steadfast heart

So let us follow thee.

E'en though it be that weary road

Which leads to Calvary.

—MARION DUTTON SAVAGE. From *Social Hymns of Brotherhood and Aspiration*. Copyright, 1914, by Survey Associates and by A. S. Barnes and Co., publishers. Used by permission.

Walter Rauschenbusch's *Prayers of the Social Awakening* is a fine source of material and inspiration, much of which appears in other collections. And from another rich mine, *Book of Prayers for Students*, the following "Thanksgiving for the Communal Life" (Published by the Student Christian Movement, Limited. Used by permission.):

LEADER: Let us give thanks and praise God for the joys of communal life.

"O Lord, who hast set mankind in families and nations, binding us by ties of race and ancestry, and enriching us with common possessions and traditions, unite us in gratitude, and loyalty to thee.

For the rich gifts that thou hast offered us in times of peace, for social intercourse, industrial co-operation and mutual help.

GROUP: We thank thee, O Lord. (Same response after each section.)

For the leisure which allows us to enjoy music and art and literature,

For just government, for law and order, and for all good traditions in our social and business life.

For our national institutions for the promotion of health and education, the relief of want, the restraint of evil, and the assistance of the weak.

For the increase of social sympathy among us, the growing indignation against wrong-doing and oppression, the new discontent with needless suffering and disease.

For all honest public service for the good of the community,

For the promise of the coming of thy Kingdom, and the joy of working for it with our fellow-men.

For all who have been leaders and pioneers, and for all men and women who have been faithful in the daily work of life."

And if you happen to have access to Victor record No. 22823—"Litany of the Nation"—by Dr. Fosdick and his choir, you might use it.

October 20

THEME: *The Law of Love in the World*

For a variation in the opening part of the service, use a hymn for both prelude and call to worship—"Thy Kingdom Come, O God!" by Lewis Hensley (ASH), to the hymn tune arrangement of Franck's "Panis Angelicus." Play through once for prelude, and then have the two stanzas sung as a solo for the call to worship. You may wish to use the Beatitudes for this service, with the preface:

"Let us consider once more the marks of citizenship of those who would be members of Christ's Kingdom."

Dickinson has another antiphon (No. 41) with the response after each of the first seven Beatitudes:

"Lord, be gracious unto us, and help us to obtain this blessing,"† and after the final one:

"Grant unto us thy Holy Spirit, O Lord, and enable us to obtain all these blessings, through Jesus Christ, our Lord."

His more elaborate one on the same theme, "Blessed Are the Poor in Spirit"† (No. 42) is too difficult for small-group singing, but makes an excellent responsive reading. The leader's part before each Beatitude is given below:

LEADER: "Hear ye whom the Lord calleth blessed.

Seeing the multitudes, he went up into a mountain, and when he was set his disciples came unto him: and he opened his mouth and taught them, saying:

RESPONSE: Blessed are the poor in spirit, etc. A voice was heard in Ramah, lamentation and bitter weeping: Rachel weeping for her children refused to be comforted because they were not. Thus saith the Lord:

Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart.

Take no thought, saying, What shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? But seek ye first the Kingdom of God and His righteousness; and all these things shall be added unto you.

Wherewithal shall I come before the Lord, and how myself before the high God? He hath showed thee, O man, what is good: and what doth the Lord require of thee, but to do justly and love mercy?

Who shall ascend unto the hill of the Lord, and who shall stand in his holy place? He that hath clean hands and a pure heart.

What man is he that desireth life, and loveth many days, that he may see good? Keep thy tongue from evil and thy lips from speaking guile. Depart from evil and do good: seek peace and pursue it.

Remember the word that I said unto you. The servant is not greater than his lord. If they have persecuted me, they will also persecute you. In the world we shall have tribulation: but be of good cheer; I have overcome the world.

Behold, thus shall the man be blessed that feareth the Lord. The Lord hath been mindful of us: He will bless us. He will bless them that fear the Lord, both small and great.

Rejoice and be exceeding glad: for great is your reward in heaven.

SUGGESTED HYMNS:

"These Things Shall Be—a Loftier Race"
"God of the Nations, Hear Our Call"
"Let There Be Light, Lord God of Hosts"
"In Christ There Is No East or West"

October 27

(Complete Service)

THEME: *The King's Highway*

AIM: To sum up the challenge to Christian living and present the opportunity for renewed consecration to that task.

PRELUDE: "Pilgrims' Chorus," Wagner (arr. from HYP)

CALL TO WORSHIP:

Leader: And a highway shall be there, and a way, And it shall be called the way of holiness.

Group: The unclean shall not pass over it, But it shall be for the redeemed.

Isaiah 35:8

Leader: Ye pilgrims on the King's highway,
The road ahead seems long?
And dark the night? Yet comes the day:
Lift up your hearts in song!

HYMN: The Song of the Road: "He Who Would Valiant Be"

SCRIPTURE: Isaiah 30:18-21

Leader: For the Eternal is a loyal God;
Happy are all who long for him!
No more tears for you,
O folk of Zion in Jerusalem!
For he will show you favor when you sigh.

And answer you, soon as he hears your cry.
Though scant and scarce may be
Your bread and water from the Lord.
Yet be your Teacher never leaves you now;
You see your Teacher for yourselves,
And when you avert to right or left,
You hear a Voice behind you whispering.

"This is the way, walk here."¹

Group: Christ of the upward way, my guide divine,
Where thou hast set thy feet may I place mine:
And move and march wherever thou hast trod.
Keeping face forward up the hill of God.
Amen.

—WALTHER J. MATHAMS

TALK BY LEADER: For the past month we have been considering together something of the laws by which we live together. We discovered that as Christians we were bound by the law of Christ—the law of love and of the worth of human personality. We have tested our own community, our nation, and the nations of the world by that law. Now we must face our own responsibility in making that law operative. Challenged by the vision of what the world might be, will you join with those great souls, past and present, who fight the good fight? Will you walk with them on the King's Highway?

(Elaborate to fit your own past services and discussion.)

ANTHEM: "The King's Highway" by Edward Shippen Barnes (Publisher, Arthur P. Schmidt Co.)

I know not where the road will lead

I follow day by day,

Or where it ends: I only know

I walk the King's Highway.

I know not if the way is long,

And no one else can say,

But rough or smooth—uphill or down,

I walk the King's Highway.

And some I love have reached the end,

But some with me may stay;

Their faith and hope still guiding me,

I walk the King's Highway.

The way is truth, the way is love,

For light and strength I pray,

¹From *A New Translation of the Bible* by JAMES

MOFFAT. Used by permission of the publishers, Harper

and Bros.

And through the years of life to God,
I walk the King's Highway.

The countless hosts lead on before,

I must not fear or stray;

With them, the pilgrims of all creeds,

I walk the King's Highway.

Through light and dark the road leads on

Till dawns the endless day

When I shall know why in this life

I walk the King's Highway.

—EVELYN ATWATER CUMMINS. From *The Church-*

man. Used by permission.

NOTE: May be used as hymn to a C.M. tune,

preferably "Mirfield," ASH, HLA, CSH,

et al.

PRAYERS OF DEDICATION:

Leader: Let us pray.

"We thank thee, Lord, thy paths of service

lead

To blazoned heights and down the slopes of

need;

They reach thy throne, encompass land and

sea,

And he who journeys in them walks with

thee."

—CALVIN W. LAUFER. From *The Church*

School Hymnal for Youth. Used by per-

mission.

Group: "O Christ, the way, the truth, the life,

Show me the living way.

That in the tumult and the strife,

I may not go astray."

—GEORGE L. SQUIER

Silent Prayer.

Dedication (in unison):

"I bind my heart this tide

To the Galilean's side,

To the wounds of Calvary,—

To the Christ who died for me.

I bind my soul this day

To the brother far away,

And the brother near at hand.

In this town, and in this land.

I bind my heart in thrall

To the God, the Lord of all.

To the God, the poor man's Friend,

And the Christ whom he did send.

I bind myself to peace,

To make strife and envy cease.

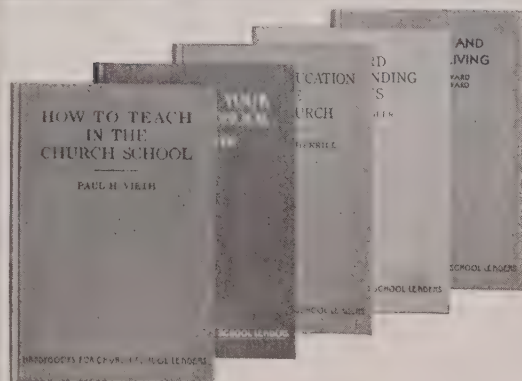
God! knit thou sure the cord

Of my thraldom to my Lord."

—LAUCHLAN MacLEAN WATT

BENEDICTION (after moment of silence)

POSTLUDE: "Lead On, O King Eternal"



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Current Film Estimates

The National Film Estimate Service



Age of Indiscretion (Paul Lukas, Madge Evans) (MGM) Well-acted divorce story. Selfish wife leaves fine husband for mere wealth, trying vainly to take manly little son with her. Husband turns gradually to fine secretary. High-minded, sensitive treatment of theme. Boy role refreshing.
For A: Fair For Y: Probably good
For C: Little interest

Alibi Ike (Joe E. Brown) (Warner) Hilarious baseball picture with garrulous hero, a small-town pitcher, saving day for national league club. Impossible feats on diamond, rollicking absurdities in dialog and action, and a comical romance, make a thoroughly laughable combination.
For A: Very good of kind For Y: Excellent
For C: Excellent

Arizona, The (Richard Dix) (RKO) Sheriff and judge are the villains, holding a frontier town under rule of the gun, when wandering hero arrives, sets things right by mighty gun-play, and wins the cabaret-dancing heroine. Good mixture of usual Western ingredients.
For A: Hardly For Y: Good of kind
For C: Exciting

Becky Sharp (Miriam Hopkins) (RKO) (Technicolor) Elaborate and careful screening of famous play based on *Vanity Fair*, distinctively acted, covering chief events of checkered career of this great character. Gorgeous sets and costumes in full color. Opinions on the color will differ.
For A: Notable For Y: Mature
For C: Little interest

Blue Light, The (Foreign cast) (Gil Boag) Weird picturing of sinister old legend and its influence on primitive natives of Italian Dolomites. Wonderful scenery strikingly photographed. French and German spoken, English titles. Vague plot but pictorial values unforgettable.
For A: Unusual For Y: Heavy
For C: Beyond them

Brewster's Millions (Jack Buchanan, Lili Damita) (United Artists) British version of American stage antique, of man who must spend money fast to get more, made into second-rate musical comedy, with too much mass dancing, spectacle, etc. Partly redeemed by deft comedy of Buchanan.
For A: Perhaps For Y: Good
For C: Little interest

Broken Melody (Merle Oberon, John Garrick) (Olympic) Rather dull musical picture about composer-singer who marries unfaithful wife, kills her, goes to Devil's Island, escapes, and finds final happiness with his first sweetheart and child of his unfortunate marriage. Hero's voice good.
For A: Hardly For Y: No For C: No

Call of the Wild (Clark Gable, Loretta Young) (United Artists) Thrilling Alaskan melodrama, adapted from Jack London, of violent peril and adventure in search of gold, ably acted, amid gorgeous Alaskan scenery, with real comedy and human appeal, and strong triangle love-interest of usual Gable type.
For A: Good of kind For Y: Mature
For C: No

Calm Yourself (Robert Young, Madge Evans) (MGM) Energetic, jobless young man founds confidential service bureau to free clients from personal predicaments. Falls in love with client's daughter and gets tangled in suspected kidnapping. Fast and lively, if not always plausible, farce comedy.
For A: Amusing For Y: Good
For C: Little interest

Chasing Yesterday (Anne Shirley, O. P. Heggie) (RKO) Delightful adaptation of sentimental story by Anatole France about fine old French professor who adopts and brings happiness to lonely, engaging little orphan. Notable for quiet direction, fine characterizations, expert charm and humor. Not for the blasé.
For A: Charming For Y: Excellent
For C: Good

Eight Bells (Ann Sothern, Ralph Bellamy) (Columbia) Sensational sea stuff, record-breaking storm, etc. Story is artificial melodrama about yellow-livered captain, his blonde heiress-fiancee, and hero first-mate who complicates everything and saves everybody. Thrilling unless absurd.
For A: Hardly For Y: Perhaps
For C: No

Escapade (Wm. Powell, Luise Rainer) (MGM) Clever, well-studied Viennese costume comedy, from German original, presenting sophisticated

THE film summaries and evaluations appearing on this page are those of *The Educational Screen*. They are not the judgment of an individual, but of a committee of qualified men and women who are in no way connected with the motion picture industry.

It will be noted that these estimates cover all types of films inasmuch as it is as valuable to know what not to see as to know the good films. It should be kept in mind also that titles and local advertising of pictures may be quite objectionable, while the content and effect of the film are desirable and wholesome, hence these descriptions of content.

The estimate of each film is given for three groups:
A—Intelligent Adults
Y—Youth (15-20 years)
C—Children (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

romance and intrigue without offense. Among fine cast, new Viennese actress, Rainer, does outstanding role. Done in exactly the right spirit and tempo.
For A: *Fine of kind* For Y: Mature
For C: No interest

Evensong (Evelyn Laye) (British-Gaumont) Wistful, poignant story of Irish girl with great voice, giving up love for operatic career, learning her mistake only in twilight of life. Cast not perfect and lovely music deserves better sound reproduction, but picture has much charm.
For A: Unusual For Y: Mature
For C: Beyond them

Flame Within (Ann Harding, Herbert Marshall) (MGM) Strong, clinical romance of woman psychiatrist who cures and saves another woman's lover, but gets so seriously involved with patient as to threaten her own fine romance. Not wholly convincing but tense and splendidly acted.
For A: *Very good of kind* For Y: Mature
For C: No interest

Ginger (Jane Withers) (Fox) Little slum waif plays truant, breaks windows, steals to bail old uncle out of jail, lands in wealthy home for "reform." Instead succeeds in "humanizing" family. Parts amusing and human, but whole overdone and glorification of slangy little heroine hardly ideal example for children.
For A: Hardly For Y: Probably amusing
For C: Doubtful

Glass Key, The (Geo. Raft, Edward Arnold) (Paramount) Strong melodrama of political intrigue and mystery. Political boss gets implicated in a murder but is cleared when his loyal aide exposes murderer. Involved plot with many grim, violent scenes and unpleasant characters. Waste of able cast.
For A: Unpleasant For Y: No
For C: Certainly not

Going Highbrow (Guy Kibbee, Zasu Pitts) (Warner) Farcical "society" comedy about bungling attempts of comic family "Manager" to marry off son of impoverished family to pseudo-daughter of dizzily rich, social climbing couple. More or less amusing in typical Kibbee and Pitts style.
For A: Feeble For Y: Passable
For C: Hardly

Hooray for Love (Gene Raymond, Ann Sothern) (RKO) Typical musical play, with tuneful songs sung none too well, agreeable cast, some fine dancing, and much hokum. Heroine's hopelessly crooked father involves hero with crooks producing new play. Impossible obstacles, and final rescue.
For A: Depends on taste For Y: Fairly good
For C: Doubtful

In Caliente (Pat O'Brien, Dolores Del Rio) (Warner) Illiterate editor, irresistible to wom-

en, flies with chum to Mexico to escape drink and New York gold-digger. Promptly wins dance-heroine and gold-digger gets chum. Some dancing and comedy good. Rest mere spectacle, clap-trap, sexy innuendo, stale humor.
For A: Stupid For Y: Unwholesome
For C: No

Keeper of the Bees (Neil Hamilton, Betty Furness) (Monogram) Sentimental, homespun Gene Stratton Porter story well screened. Ex-soldier, given but six months to live, finds health and happiness in rural village. Plot a bit complex and mature, but very appealing. Fine shots of bees at work.
For A: *Pleasing* For Y: *Very good*
For C: *Probably good*

Laddie (John Beal, Virginia Weidler) (RKO) Delightful filming of Gene Stratton Porter's homespun story of people on Indiana farm and English family coming to live nearby. Notable for remarkable acting of new child star as "Little Sister." Homely sentiment and humor throughout.
For A: *Excellent* For Y: *Excellent*
For C: *Good*

Life of St. Anthony of Padua (Italian production) Elaborate portrayal of history and legend in St. Anthony's life, against careful 12th Century backgrounds, sincerely done. Distinctly illuminating on life of period. Bilingual titles, the Italian much better than the English translation.
For A: *Interesting* For Y: Good of kind
For C: Hardly

Little Friend (Nova Pilbeam) (British-Gaumont) Fine, effective drama with familiar triangle situation. Poignant, psychological study of tragic reactions of sensitive young heroine to parents' estrangement. Remarkable performance by child actress and engaging role by her friend Jimmie.
For A: *Very good* For Y: Perhaps too mature
For C: No

Love Me Forever (Grace Moore, Leo Carillo) (Columbia) Fine musical film, with superb solo and ensemble singing, including almost entire two acts of "La Boheme." Heroine's fine love, for ex-gambler responsible for her success, is hardly plausible but provides entertaining drama and humor.
For A: *Fine of kind* For Y: *Excellent*
For C: Yes, if it interests

Man Who Knew Too Much (Peter Lorre, Nova Pilbeam) (Gaumont-British) London melodrama on kidnapping theme, distinctive for restrained acting, tense action, sinister atmosphere. Effects are skillfully derived from character more than from mere violence and peril. Dialog hard to follow.
For A: *Good of kind* For Y: Probably good
For C: Too mature

Mary Jane's Pa (Aline MacMahon, Guy Kibbee) (Warner) Well acted, human story of tramp printer who deserts family, sees world, returns to find wife a power in publishing and politics. How he wins back family and saves day for clean politics are convincingly and interestingly shown.
For A: *Very good of kind* For Y: *Excellent*
For C: Fair

Men without Names (Fred MacMurray, Madge Evans) (Paramount) Another gangster picture, exploiting ruthless villainy and violent gun-play, and glorifying G-Men and methods. Government's work against crime cleverly capitalized in this growing series to concentrate attention on underworld doings.
For A: Good of kind For Y: Better not
For C: No

Murder in the Fleet (R. Taylor, Jean Parker) (MGM) Hilarious farce-comedy and murder-mystery, laid on a battleship, with sailor wise-cracking, low comedy, slapstick, cheap romance, much excitement, and no "detectives." Ship's officers solve their own mystery. Avoids gruesomeness.
For A: Fair of kind For Y: Good of kind
For C: Perhaps

Murder Man (Spencer Tracy, Virginia Bruce) (MGM) Clever newspaper man perpetrates "perfect crime" and fastens it thoroughly on his enemy. Romantic complications and awakened conscience produce confession and tragic ending. Sturdy melodramatic stuff well done by Tracy and cast.
For A: Good of kind For Y: Thrilling
For C: No

My Heart is Calling (Jan Kiepura, Marta Egger) (British-Gaumont) Lively, engaging musical, laid on shipboard and in Monte Carlo.

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6. Herod's Kingdom: 40-4 B. C. Palestine in the Time of Jesus: 4 B. C. to 30 A. D.
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Small Maps

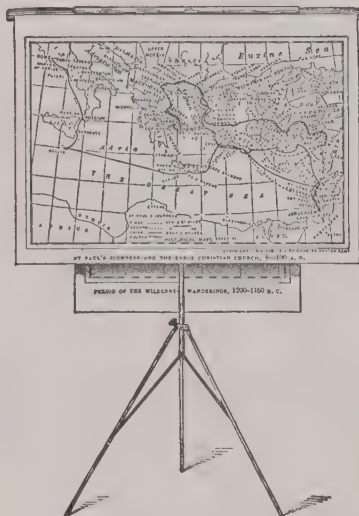
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Fourth Quarter	3-5	3-4
1936: First Quarter	6	5
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Stranded opera troupe wins over many obstacles by tenor's fine voice. Comedy sometimes labored, but charming romance, lovely music and settings compensate.

For A: Enjoyable For C: Good For Y: Excellent

Oil for the Lamps of China (Josephine Hutchinson, Pat O'Brien) (Warner) Realistic story of commercial conquest of Orient. Idealistic hero gives all for company that was to "take care of him." Bitter disillusion till devoted wife wins for him. Much strong and human; some distorted sentiment.

For A: Mostly good For C: No For Y: Too mature

Orchids to You (John Boles, Jean Muir) (Fox) Well-acted domestic drama. As proprietor of flower shop, heroine gets entangled in divorce trial but refuses to testify against hero's adored but faithless wife. When hero learns the truth he turns to fine heroine. Some appealing scenes and deft comedy by Butterworth.

For A: Fair of kind For C: No For Y: Hardly suitable

Public Hero No. 1 (C. Morris, Jean Arthur) (MGM) Super-thriller in G-men vs. gangster series, but nine-tenths gangster. Sufredi a box-office mixture of sinister crime, federal pursuit, machine-gun slaughter. Gang's doctor is sodden drunkard, brazen heroine is gang leader's sister, etc. Arthur good.

For A: Good of kind For C: By no means For Y: Doubtful

The Raven (Bela Lugosi, Boris Karloff) (Universal) Gratuitous-horror melodrama of mad doctor gratifying sadistic impulses by subjecting whole cast to diabolical torture devices as described in various Poe tales. Preposterous, gruesome concoction designed solely for spine-chilling and shock.

For A: Depends on taste For C: By no means For Y: No

The Scoundrel (Noel Coward, Julie Hayden) (Paramount) Shrewd, ruthless publisher rules his world and ruins its women with "love," till death brings proper penalty. Strong picture, masterfully played and photographed, cleverly arresting dialog, gripping despite unreality and clumsy mysticism at end.

For A: Exceptional For C: No For Y: By no means

Virginian, The (Gary Cooper, Mary Brinn) (Paramount) Estimated February, 1930, now antiquated in spots, is still above-average western. Plenty of gun-play, hard liquor, cattle rustling, and the one extremely gruesome scene of the hanging of Steve by his friend the hero. Lacks finish of recent technique.

For A: Depends on taste For C: No For Y: Better not

Youth of Maxim (Russian sound picture with English titles) (Amkino) First of trilogy of propaganda films to present origins and glories of Russian struggle to democracy. Excellent acting, but slow tempo, crude humor, stolidity of characters, and much complexity and vagueness lessen its appeal.

For A: Unusual For C: No For Y: Little interest

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A Church Program for Recognition Day

(Continued from page 10)

them in Christian aspiration and action toward realization of the Kingdom of God—

CONGREGATION: Our gratitude to thee Oh Lord, and thy blessing upon their labors.

MINISTER: As the parents and friends of the children who are entrusted to the spiritual nurture of these teachers and upon whose support and hearty cooperation the success of their devoted efforts so largely depends—

CONGREGATION: We now dedicate ourselves to our share in this task of Christian education, and pledge to the Great Teacher and to these, his representatives, our loyal support, our sympathetic cooperation, our patience, and our goodwill in their holy work.

MINISTER: As members of this church about to delegate a part of our responsibility to chosen officers and leaders, the fruitage of whose labors must depend largely upon our continued efforts and prayers—

CONGREGATION: We dedicate ourselves anew to the holy mission of the Church in our community and our world, and pledge our whole-hearted allegiance to him who is the Head of the Church, and our support to these, his representatives in our own congregation.

The Teachers

MINISTER: For the holy privilege of being teachers, chosen representatives of the Great Teacher himself, and of sharing in the wonder and discovery, the pain and the ecstasy of growing life—

TEACHERS: Our gratitude to thee Oh Lord, and thy blessing upon those we teach, and upon us.

MINISTER: For the eager responsiveness of childhood, for the daring and the dreams of youth, for the might and wisdom of growing manhood, these priceless human resources with which we work—

TEACHERS: Our gratitude to thee Oh Lord, and thy blessing upon those we teach, and upon us.

MINISTER: For the resources of thy Spirit whereby we become laborers together with God—

TEACHERS: Our gratitude to thee Oh Lord, and thy blessing upon those we teach, and upon us.

MINISTER: For a more Christlike understanding of those whom we teach, for insight to sense their inward selves, for patience to await the full fruitage of truth in their lives, for wisdom in understanding the paths which thy feet follow in the full redemption of growing life—

TEACHERS: We earnestly beseech thee, Oh Lord.

MINISTER: To the fulfilment of the sacred office of teaching and the discharge of its full responsibilities—

TEACHERS: We dedicate to the utmost the powers of our hands, our minds, and our inmost selves in the spirit and presence of Christ.

The Officers

MINISTER: For the high privilege of administering the affairs of this church and of giving ourselves to the sanctified service of unseen drudgery—

OFFICERS: Our gratitude to thee, Oh Lord, and thy blessing upon thy Church, and upon us.

MINISTER: For the spiritual culture which we may find in a wise routine, for the lift and power of far-sighted plans and wise counsels for bringing thy Kingdom nearer—

OFFICERS: Our gratitude to thee, Oh Lord, and thy blessing upon thy Church, and upon us.

MINISTER: For the wisdom that cometh down from above, for the courage that will take us far and cost us much, for love that never faileth—

OFFICERS: We earnestly beseech thee, Oh Lord.

MINISTER: To the fulfilment of the sacred obligations of our several offices—

OFFICERS: We dedicate to the utmost the full powers of our hands, our minds, and our inmost selves in the spirit and presence of Christ.

THE COMMISSION

MINISTER: In accord with the regulations of this church and by the authority vested in me as its pastor and as a minister of Jesus Christ, I hereby solemnly commission you as teachers and officers to serve in the high privilege of Christian leadership and service in this church.

PRAYER OF CONSECRATION AND DEDICATION

Choir Response: "Lord, Speak to Me, That I May Speak," 3rd and 4th stanzas.

OFFERTORY: Special Music.

SERMON

HYMN: "Lord Thy Benediction Give."

BENEDICTION

The Consecration of Church School Teachers

(Continued from page 24)

business of the staff of our church school. It is also our task in that we share in the educational function by our support and interest, by sharing with them our Christian purposes and activities, and by our willingness to aid them as we can when the call to service beckons.

We hold within our hands a power by which this world can be transformed into the Kingdom of God. That Kingdom cannot come until the hearts and minds of men are prepared for it. Therein lies the unique function of the church—the preparation of men's minds for the task, and the motivation of their hands to its work. The Kingdom must come on earth, and it is our sacred obligation to serve as the channel through which it may come.

VOW OF THE CONGREGATION (Read in Unison):

We acknowledge our responsibility in the training and instruction of our children. Upon us rests the sacred duty to guide them in the paths of truth and goodness. We not only recognize our duty by the teaching of our lips, but will strive to challenge them to walk Christ's Way of Life by inspiring them with faithful lives which radiate the beauty of holiness.

PRAYER OF CONSECRATION (All Seated):

MINISTER: Almighty God, companion of spirits in quest of Eternal Life in the midst of the shadows of time, bestow upon these thy servants the seal of thine approval and the benediction of thy Spirit. Guide them, we pray thee, in the way of righteousness, that loving and serving thee they may build here into this world "that city which hath foundations" whose builder and maker thou art.

TEACHERS: Our Father God, who imparteth thy Spirit to all who truly seek thee, bestow upon us thy power and thy Fatherly benediction. We pray for strength of will and persistence of purpose to fulfil the responsibility and trust placed upon us.

We pray for insight into the growing personalities of our pupils. We pray for sympathetic understanding of the divine potentialities which lie deep within each one of these children of thine. Make us see beyond the superficial expressions of their deepest aspirations, and endow us with the power to bring these aspirations forth into their full realization. Make our hearts thrill with the joy of seeing these children grow "in wisdom, in stature, and in favor with God and man."

We pray thee for resources by which our own lives may be increasingly enriched for the fulfilment of our task. Send down thy light and thy truth upon us. May we in all our preparation say with the Master: "For their sakes I sanctify myself."

CONGREGATION: Eternal God, Our Father, we come before thine altar bringing the spirits of our children. Grant that we may so live that they may be led to put their trust in thee and shape their lives according to thy will for them.

Make us see that it is upon these children that the world of tomorrow depends. Make our spirits shudder within us to think of some of the pitfalls we allow to exist about them. Many of them may sit in cold, dark, and lonely prison cells because we are not adequately meeting the challenge of their religious and moral education. Many others will be doomed to live handicapped lives eternally unless adequate food and sanitary shelter are provided for their frail forms. Others may never know the joy of life, unless we meet the challenge before it is too late, because preventable diseases will have collected their lives as a toll-charge which our selfish and acquisitive society demands.

Teach us the Christ-Spirit and the warning he gave—that rather than lead one of these little ones astray it were better for us that a millstone were hanged about our neck and we were cast into the midst of the sea. We ask no dream, no prophet's ecstasy, simply take the dimness of our soul's away!

MINISTER: O thou Eternal Spirit, into thy hands we commend our dedicated lives. Guide us in the ways of righteousness and peace. Make us more sincere in purpose, noble in deed, and pure in heart, that in all we say and do we may contribute to the transformation of our world into thy Kingdom, by virtue of the power of thy Spirit working in and through us.

RESPONSE BY CHOIR: "God Be in My Head," Davies

HYMN: "O Master Let Me Walk with Thee"

BENEDICTION

So implant thy Eternal Spirit into our beings that our only hope will be to go forth from this sanctuary "to seek, to strive, to find, and not to yield."

Response by Choir—Three-fold Amen

A MOMENT OF SILENCE

POSTLUDE: "Fanfare," Lemmens

(Something joyous which symbolically gives a spirit of determination to fulfil the pledges taken.)

What's Happening in



Religious Education

Council Officers' Training School a Success

THE original educational enterprise at Conference Point Camp, Lake Geneva, Wisconsin, was a great training school for Sunday school association officers. Within the last three years state council secretaries in cooperation with the International Council staff have launched an effort to restore this school. The session held July 1 to 6, enrolling fifty-three carefully selected, voluntary county and city council officers from twelve states, is most re-assuring.

A three-year curriculum is being developed distinctive of this particular school and leading to a special form of recognition. Courses are offered in all departments or branches of council work. There are also courses for the special purpose of acquainting council officers with recent developments and trends in the various phases of local church school work. Special attention is given to inspirational features, such as vespers. Students are eligible who are either present or prospective voluntary officers of local, county, or city councils of religious education and who are recommended by their state secretaries.

The enrolment by states this year was as follows:

Illinois -----	4	Missouri -----	4
Indiana -----	1	North Dakota -----	5
Iowa -----	14	Oklahoma -----	3
Maryland -----	7	Pennsylvania -----	3
Michigan -----	2	South Dakota -----	2
Minnesota -----	7	Wisconsin -----	1

Hayden L. Stright was dean of the school and was reelected for another year. The dates for the school next year are June 27 to July 3, the period being extended from five to six full days. The school is conducted by the Employed Council Officers Association which includes the employed staff members of city and state councils of religious education and of the International Council.

DR. T. L. HOLCOMB has been named to succeed Dr. I. J. Van Ness as Executive Secretary of the Baptist Sunday School Board. Dr. Holcomb comes to the Sunday School Board from the First Baptist Church of Oklahoma City. He brings to the work of the Board a fine Christian personality, unusual business ability, and a rare gift of leadership. He is recognized as one of the South's great preachers, and has manifested in all of his pastorates an abiding interest in the educational work of the church.

THE North Dakota Council of Christian Education is out of debt and has a comfortable cash balance on hand. In view of the improved financial conditions, needed reinforcements are being added to the staff. Rev. F. W. Dodge of Hannah will begin full-time work in the field September 1st in general promotional work in the interests of the Council. Also, Miss Pearl Johnson of Grand Forks will be employed from September 1st to December 15th on a part-time basis, doing special field work. The North Dakota Council is making arrangements to have Kagawa of Japan in North Dakota for engagements in February.

THE fifteenth annual American Education Week will be observed November 11-17, 1935. It is being sponsored by the National Education Association, the United States Office of Education, and the American Legion. The principal purpose of American Education Week is to invite the patrons of the schools and other citizens to cooperate with teachers in improving educational opportunity. It is an appropriate time for the expression of lay opinion regarding the objectives and results of our institutions of learning.

The theme for this year's observance is "The School and Democracy." The following topics for the day-by-day discussions are suggested:

- November 11—The School and the Citizen.
- November 12—The School and the State.
- November 13—The School and the Nation.
- November 14—The School and Social Change.
- November 15—The School and Country Life.
- November 16—The School and Recreation.
- November 17—Education and the Good Life.

Materials for use in the observance may be secured at low cost from the National Education Association, 1201 16th Street, N.W., Washington, D.C.

THE ANNUAL CONVENTION of the New York State Council of Churches and Religious Education will be held in two sections this year: the Western section at Jamestown, October 11-13; and the Eastern section at Oneonta, October 13-15.

Among those who have been engaged as speakers are: Bishop W. L. Rogers, of the Protestant Episcopal Church in Ohio; Bishop Francis J. McConnell, of the Methodist Episcopal Church in New York; Dr. Lynn Harold Hough, of Drew Theological Seminary; Dr. Mark A. Dawber, of the Board of Home Missions of the Methodist Episcopal Church; Dr. Allan Knight Chalmers, of Broadway Tabernacle, New York City; Dr. A. W. Beaven, of Colgate-Rochester Divinity School; Dr. A. G. Butzer, of Westminster Presbyterian Church, Buffalo; and Dr. Felix V. Hanson, of Immanuel Lutheran Church, Jamestown.

Learning for Life

the new guided study program for adults in the church is ready.

This program has been prepared by the Committee on Religious Education of Adults of the International Council, and has been approved by the Educational Commission. It includes about sixty courses in

- Bible
- Christian Faith and Experience
- The Church
- Social Relations

Fully described in Bulletin 410.

Price 15 cents.

International Council of Religious Education

203 North Wabash Avenue, Chicago, Ill.

THE Bible Lands Sunday School Union conducted its Fifteenth Annual School Boys Conference this past spring in the Choueir Conference Center in the Lebanon mountains. The first conference to be held in the Near East was in 1914 with students in attendance from various missionary colleges in the Turkish empire. After the war these conferences were resumed, but were arranged for high school boys in Syria and Palestine instead of for college boys in the Turkish empire. This year there were students in attendance from fourteen high schools in Syria, Palestine, Trans Jordan, and Cyprus. The theme was "Play the Man," with the following four daily themes: "Physical Welfare and Recreation," "Marks of Manhood," "Patriotism," and "Led by the Lord." In advertising for the conference, the posters prepared by the International Council of Religious Education, "Christian Youth Building a New World," were sent to the different schools.

The committee which was responsible for the program and conduct of the conference consisted of Dircan Kassoumy and Mounir Saadah, students in the Near East School of Theology; Hanna Ghalib, Field Secretary of the Bible Lands Sunday School Union; and George H. Scherer, General Secretary of the Union.

A LEGACY, which will net at least \$10,000, has been left by Mrs. Lillie Bradbridge to the First Presbyterian Church of Hutchinson, Kansas, because of the manner in which Franklin Cramm delivered his evening newspapers and the courtesy he displayed when collecting for them.

Mrs. Bradbridge was not a member of this church and presumably had never attended any of its services. Several years ago she became interested in Franklin Cramm, her newsboy, who was a member of this church, and learned he was trying to get funds with which to go to college. She determined to help him, but just when he was about ready to enter, he died. Mrs. Bradbridge never forgot the boy or his desire to receive an education. She set the sum aside as the Franklin Cramm Memorial Fund in recognition of her newsboy, to be used in assisting worthy young men in the First Presbyterian Church of Hutchinson to secure a Christian education.

THE American Bible Society has announced the formation of a National Committee to sponsor a nation-wide commemoration of the four hundredth anniversary of the first printed English Bible. In 1535, on October 4, from an unknown press, probably in Switzerland, came the first printed English Bible (complete Old and New Testaments), translated by Miles Coverdale. Regional, state, city, and church committees throughout the country will be selected under the direction of the National Committee to carry out the commemoration program. Among the outstanding persons who have been named as members of this committee are the following: James Rowland Angell, President of Yale University; Mrs. Calvin Coolidge; Dr. Charles H. Mayo; Robert A. Millikan, of the California Institute of Technology; John R. Mott, Chairman of the International Missionary Council; Robert E. Speer; Lorado Taft; Mary E. Woolley, President of Mount Holyoke College; and Owen D. Young.

THE Twenty-First National Recreation Congress, sponsored by the National Recreation Association, will be held in Chicago, September 30 to October 4, at the Sherman Hotel. Dr. John H. Finley, Associate Editor of the *New York Times* and formerly Commissioner of Education of New York State, will preside.

Besides a full program of addresses and discussion meetings, the Congress will offer the consultation service of specialists in music, drama, crafts, games, athletics, social recreation, park recreation, school play activities, and other leisure interests. A special feature will be a series of tours to parks, playgrounds, water-front facilities, and other recreational developments in the city of Chicago, whose recreation system has deeply influenced the general recreational movement in the United States. There will also be extensive exhibits.

THE fourteen County Council Officers from Iowa who were students in the Council Officers' Training School at Lake Geneva July 1-6 have formed a "Geneva County Officers' Gang." Their plan is to foster the Geneva idea, and to arouse interest in the County Officers' Training School. They are already at work to bring a large delegation of carefully selected county officers for the school next year, June 27 to July 3.

THE Association of Executive Secretaries of Councils and Federations of Churches and the Employed (Religious Education) Council Officers Association held their annual sessions simultaneously at Conference Point, Lake Geneva, July 1 to 6. This had several values. It suited the convenience of more than a third of the total number who are secretaries of merged councils. It was mutually valuable for those who serve councils or federations of churches and councils of religious education which are separate, for it made possible joint sessions on common problems. It enriched the personal contacts and the available program leadership.

The entire professional group, in which there were a total of seventy-seven persons during the week, met two hours daily in a seminar on "Modern Social Issues Which Challenge the Church." This was ably led by Dr. F. Ernest Johnson of the Federal Council staff, whose recent books, *The Church and Society* and *Economics and the Good Life*, were important sources. Joint vesper services with the Council Officers' Training School were held each evening with Dr. Samuel Garvin, of Dubuque University, as the speaker.

The groups agreed enthusiastically to return to Conference Point for similar joint and simultaneous sessions June 27 to July 3, 1936.

IDEAL AIDS FOR THE NEW YOUTH PROGRAM

Two books of vital interest and aid in the program
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by FRANK W. HERRIOTT

A prominent youth leader says of this book: "It is a magnificent piece of work and fits in perfectly with our development of the Christian Youth Building a New World Program." In this work you find the answer to that most urgent question: "What can Christian youth actually do to help build a Christian America?"

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Here is a practical guide to action for use by groups of young people. In it are definite plans of procedure for groups using *Christian Youth in Action*—outlines for reports, services of worship, and many other helpful suggestions for group and individual activities.

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Two volumes (eight booklets). Each booklet contains thirteen programs, one for each week in quarter.

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We shall be glad to send free copies of Graded Lesson Materials and returnable copies of other volumes at your request.

Christian Board of Publication

St. Louis, Missouri



NEW BOOKS



Guiding Individual Growth. By Roy A. Burkhart. New York, The Abingdon Press, 1935. 205 p. Price \$1.25.

In *Guiding Individual Growth* Mr. Burkhart has given us a timely and thoroughly useful book. Obviously intended as a guide for more thoughtful and painstaking teachers and other leaders in religious and moral education it will undoubtedly be given a hearty welcome.

Mr. Burkhart brings sharply to our attention three major principles that need very much to be stressed. In so doing he makes available to his readers some of the important findings of modern psychology and education.

The first principle set forth is that religious workers should pay more attention to individuals. With abundant examples he illustrates the problems and good methods of dealing with them. There is a prominent college student who has been stealing from his classmates. There is a boy who did not fit into the group at camp. There are two children who have had the habit of misbehaving when their parents are entertaining guests. Only as we think of the boys and girls as individuals and see their special problems and needs can we deal intelligently with them. Mr. Burkhart emphasizes the inadequacy of the mere teaching of lessons and the promotion of set programs and holds that the teacher or counselor is most valuable when he is helping young people face specific difficulties.

The second principle is that the effective worker is one who knows how to locate and deal with underlying causes of conduct. At this point modern psychology draws attention to facts long recognized but usually neglected. Parents, teachers, and advisers have tended to deal with the more superficial aspects of behavior instead of reaching down to the motives and desires which produce the undesirable conduct. Present behavior often roots back in past experience and can scarcely be understood apart from it. Mr. Burkhart's careful and lucid presentation of the point of view of modern psychology in these matters is a valuable contribution.

The third principle involves less of a departure from our current practice but it is still worthy of the strong emphasis laid upon it. It is that the leader should not be satisfied merely with the solution of present difficulties nor even with the prevention of those that may arise later. He must work for the growth of richer personalities. "It is an important thing to be able to help build an all-round life with fine appreciations. In this way many specific problems will care for themselves in the course of time." Such a statement is readily seen to be another way of phrasing Jesus' own words regarding the more abundant life. But again it is far in advance of generally accepted practice.

The reader will be pleased to find many practical suggestions as to ways in which the principles may be worked out through the regular programs of church and camp. The suggestions come out of the author's personal experience as a school teacher and camp counselor. They have been tested therefore through years of practical experience.

The book is further enriched by a carefully prepared bibliography and lists of source materials. It thus paves the way for further study. It may well be regarded as a valuable addition to the worker's library.

—HAROLD J. SHERIDAN.

This month the members of the Board of Editors recommend special consideration of two recently published books: "Guiding Individual Growth" by Roy A. Burkhart; and "The Church and Society" by F. Ernest Johnson. They should be included in the fall reading of all church leaders.

The Church and Society. By F. Ernest Johnson. New York, The Abingdon Press, 1935. 224 p. \$1.00.

A man who ought to know said that this book is the most important publication of the Abingdon Press in twenty-five years. Certainly, it deals with a subject that is of primary significance at the present time. Church leaders everywhere are wondering just what is the function of the church in relation to organized society. Dr. Johnson, who has been studying the problem for many years, gives his answer in this book. As a member of the staff of the Federal Council of Churches of Christ in America, he has been able to view the various aspects of the development in this field.

In Chapter I he reviews briefly the criticisms against organized Christianity which come from the radicals and the conservatives with reference to the church's activity in social reconstruction. In the second chapter he deals with the individual and social elements in Christianity, coming to the conclusion that in Jesus' teaching the social is fused with the personal; that the two ought not to be separated. Then, in the next chapter he discusses the social function of the church. Neither the radicals nor the conservatives will find entire satisfaction in what he says, and probably neither will be entirely disappointed. While he takes a somewhat middle-of-the-road point of view, he is positive and constructive and has reasons for the faith that is in him. In Chapter IV he faces the problem of the relationship of the church and state, a problem which he inevitably confronts when he deals with the social function of the church. Chapter V considers the church and the community with special emphasis upon church social work. Chapter VI looks at the problems of the church and the social conflict. Then follow a chapter on a program of social education and a summary of the entire book.

Every reader of the *International Journal* should undertake to develop an intelligent point of view regarding the social function of the church. Dr. Johnson's book will help that person who is willing to think carefully and to deal with questions that are deep. This book cannot be thoroughly understood by a single rapid reading, because it digs deep.

—F.L.K.

Building America. Issued monthly, October to May, by Society for Curriculum Study, Inc., editorial offices at 425 West 123rd St., New York, N.Y. Subscription prices: \$1.50 a year for eight issues or 75 cents a semester for four issues; ten or more annual subscriptions to one address, \$1.00 each; ten or more semester subscriptions, 50 cents each. Single copies, 25 cents each; ten or more single copies to one address, 15 cents each.

Excellent pictorial or photographic presentations, with explanatory comments, of some of America's major social problems and needs. A leader's guide furnished with each issue. The series for 1935-36 beginning with October will deal with food, men and machines, transportation, health, communication, power, recreation, youth faces the world. While designed for use in the social studies in public education, the materials furnish a rich resource for young people's societies or young people's and adult church school classes. The vividly presented factual material is just the thing needed to make a discussion of social problems from the Christian viewpoint realistic and intelligent.

—H.C.M.

Better Citizenship for Little Americans. By Edith W. Larson, Chicago, Beckley-Cardy Company, 1933. 176 p. Price 70 cents.

This contains stories which emphasize carefulness, thrift, the right use of money (as opposed to merely hoarding it), the need for saving time, reliability, health, self-control, et cetera. Many lessons on conduct, both as a member of the home and the school family, and as a little citizen, are given.

Radio Talks on Religion. First Series. Edited by Leonard Hodgson. Milwaukee, Wis., Morehouse Publishing Co., 1934. 181 p. Price \$1.75.

All of the talks in this series of radio addresses aim at presenting the great central affirmations of the Christian faith and are contributed by representative leaders of thought in various Christian churches.

Radio Talks on Religion. Second Series. Edited by Leonard Hodgson, Milwaukee, Wis., Morehouse Publishing Co., 1934. 165 p. Price \$1.75.

The lectures in this volume exhibit the relevance of the Christian faith to the world of today.

Mother's Story Box. By Mary Constance Du Bois. New York, The Abingdon Press, 1933. 171 p. Price \$1.00.

This "story box" contains daytime as well as bedtime stories. The daytime stories relate the adventures of David and Nancy and little sister Joy, who are greatly interested in birds and animals and insects. Then, for bedtime, stories about similar birds or animals or insects named in the Bible are found in the "story box."

The Venture of Belief. A letter from N.S.D. to T.H.S. New York, Fleming H. Revell Company, 1935. 54 p. Price \$1.00.

This is a brief but persuasive personal apologia of an intellectual concerning his own religious experience. He does not deal with religion in the abstract as he has learned it, but with religion in the concrete as he has discovered it.

The Antislavery Impulse. By Gilbert H. Barnes. Published for The American Historical Association by D. Appleton-Century Company, 1933. 298 p. Price \$3.50.

The purpose of this book is to trace the movement for the abolition of slavery from its beginnings a hundred years ago as a moral agitation to its emergence in Congress as a vital national issue.

American Jesuits. By James J. Walsh. New York, The Macmillan Company, 1934. 336 p. Price \$2.50.

Exploring the Deepes: Studies in Theology. By Archibald E. Deitz. New York, Fleming H. Revell Company, 1935. 121 p. Price \$1.25.

This book is based, largely, on lectures given by Dr. Deitz to his students in the Hartwick Lutheran Theological Seminary, Brooklyn, New York.

The Epistle to the Hebrews. An Exposition. By Charles R. Erdman. Philadelphia, The Westminster Press, 1934. 137 p. Price \$1.00.

Cubby Returns. By Frances Joyce Farnsworth. New York, The Abingdon Press, 1935. 170 p. Price \$1.00.

Those who followed the earlier adventures of the little black bear and his wise Mommie, as told in *Cubby in Wonderland*, will be interested in reading about the second visit to their beloved Yellowstone Park.

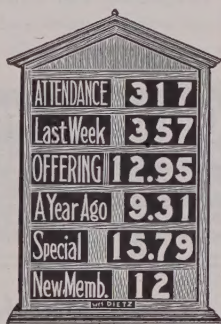
The Concept of a Limited God. A Study in the Philosophy of Personalism. By Rannie Belle Baker. Washington, D. C., Shenandoah Publishing House, Inc., 1934. 234 p.

The Doctrines and Discipline of the Mennonite Brethren in Christ. Published by the General Conference Executive Committee, 1928-1935. Revised to date. Elkhart, Indiana, Bethel Publishing Company, 1935. 92 p.

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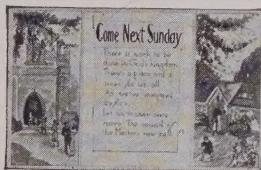
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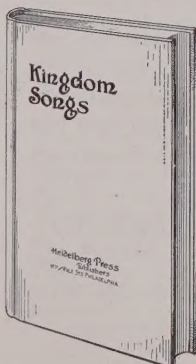
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(Continued from page 23)

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Two other problems of great importance face the organization as it goes forward. Those are the questions of local unit organization and finance. There are 102 counties in Illinois. The Council of Religious Education was organized on a county unit basis. At one time this plan reached almost every county in the state. The Council of Churches worked very largely with denominations and had very little local tie-up. There were several Councils of Churches in the larger cities but they were not officially connected with the state organization. The new Illinois Church Council has headquarters at 421 West Monroe Street, Springfield. At present there are about seventy-five organized units or auxiliary councils in the state.

With our new conditions of rapid transportation and improved roads the county-unit does not seem to be always the best plan. In some instances this will be retained. In others there will be units of groups of counties centered around a large city. Sometimes there will be natural groupings such as the communities along a river valley or the towns in a certain industrial area. It is hoped that in a few years these areas will be satisfactorily worked out for purposes of community programs, conferences, church comity, and kingdom strategy.

The financial support of such an organization as the Illinois Church Council is important and difficult. There are, so far, three sources of income. First, income from the churches on a suggested basis of two cents per member annually, together with their support of local community, county, or city councils. Some churches readily adopt this method, especially those which formerly supported the Illinois Council of Religious Education on a similar basis. Second, registration fees for conferences and training groups. Thus far all conferences have paid expenses. Third, gifts from interested individuals. This method of course depends on individual interest and cultivation.

The Illinois Church Council is a constituent member of the International Council of Religious Education and maintains a definite cooperative relationship with the Federal Council of Churches of Christ in America, the National Home Missions Council, and other national and state movements which affect church and community welfare. All admit that this is a real piece of pioneering and that consequences as challenging and important as faced our forefathers on the unbroken prairies of Illinois await us if we have the faith and courage that they had.

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